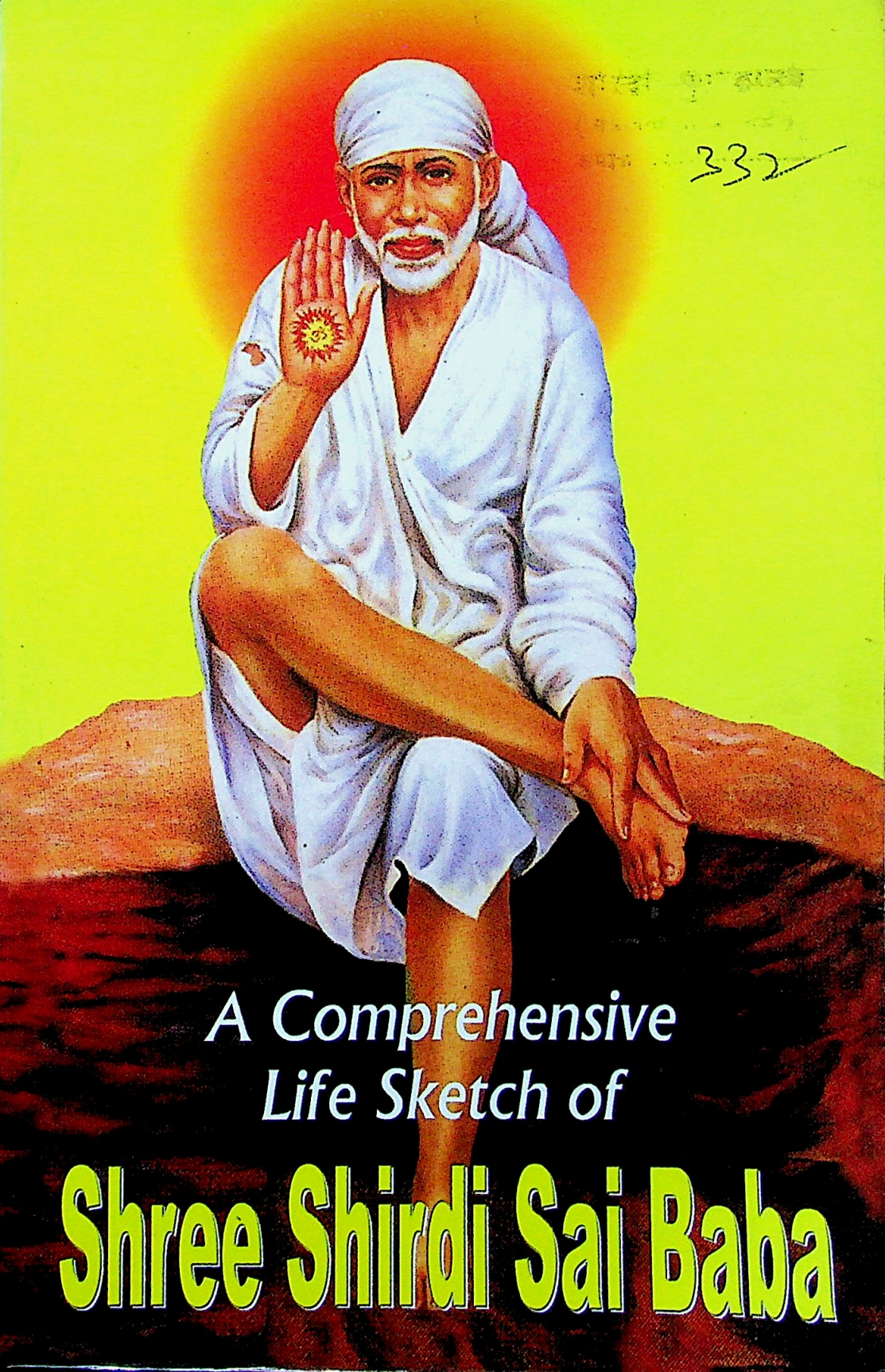


A Comprehensive
Life Sketch of

Shree Shirdi Sai Baba

OM BHAGAWAN SHREE SATHYA SAI BABAYA NAMAHA

A COMPREHENSIVE LIFE SKETCH OF SHREE SHIRDI SAI BABA

शारदा पुस्तकालय
(संस्कृत शो. प्र. केंद्र)
क्रमांक 332

SATHYA SAI SHREE LAKSHMI
Ex-student
Shree Sathya Sai Institute of Higher Learning
Ananthapuram Campus

First Edition : **January, 2000**

Second Edition : **July, 2002**

Copyright © 2000

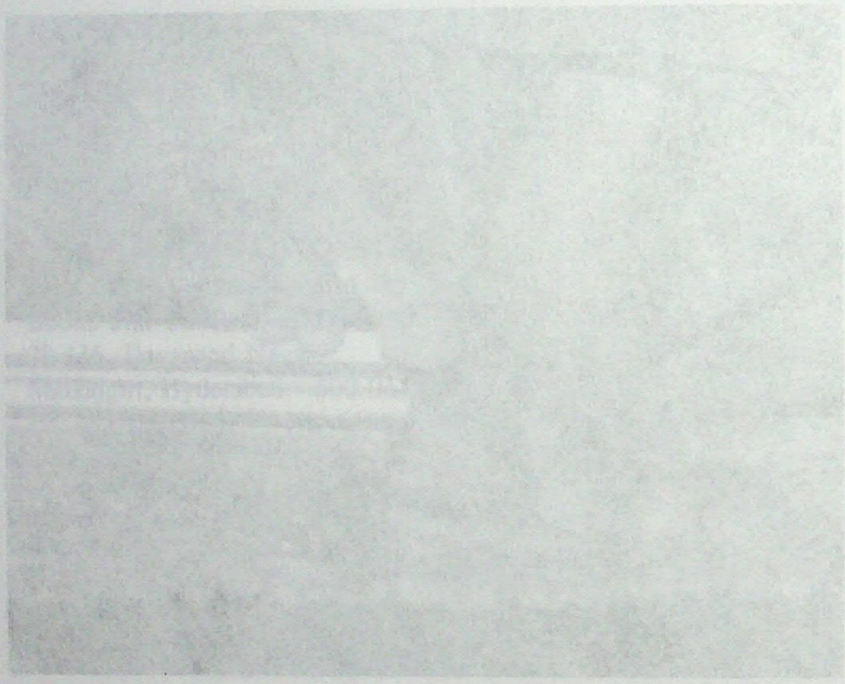
Sathya Sai Vedanadalayam
Books and Publication Trust
20-146, Dayanand Nagar,
Malkajgiri, Hyderabad - 500 047.
Ph. 040 - 706 4475 / 706 6104

Price :

For Copies:
Sathya Sai Shree Lakshmi
3-541/C-1, "Sai Shivam" Apts.
II Cross, Samadhi Road
Puttaparthi - 515 134
Ph. 08555–89037
e-mail: sriluck18@rediffmail.com

Printed by:
Vipla Computer Services
(Designers & Multicolour Offset Printers)
Nallakunta, Hyderabad - 500 044.
Ph. 040 - 767 6910

Humbly dedicated to the lotus feet
of
Bhagawan Shree Sathya Sai Baba



Om Bhagawan Shree Sathya Sai Babaya Namaha

INDEX

Foreword

Method Of Perusal

FIRST DAY'S PERUSAL

1. Lineage – Advent 1
2. Dictum Of Great Souls 27
3. Baba's Omnipotence 31
4. Baba's Omnipresence 39

SECOND DAY'S PERUSAL

5. Baba's Omniscience 57
6. Sai And His Icon Are Not Different 84
7. Majesty Of Sai's Udi 91
8. Peculiar Deeds Of Baba 98
9. Drawing Devotees To Shirdi 115

THIRD DAY'S PERUSAL

10. Protection Of Devotees 124
11. Aftermaths Of Non Compliance With Baba's Orders 151
12. Averting Ailments 154
13. Protection From Death 179
14. Help People Desist From Evil Practices 184

FOURTH DAY'S PERUSAL

15. Solution To Doubts And Problems 188

16. Disclosing Past Lives 204

17. Nectarine Teachings 213

FIFTH DAY'S PERUSAL

18. Gifting With Knowledge, Wealth, And Jobs 253

19. Making Marriages Favourable 266

20. Bestowing With Offsprings 272

21. Rejecting The Desires Of Devotees 287

22. Demanding And Accepting Prasad And Dakshina 293

23. Denying Prasad And Dakshina 314

SIXTH DAY'S PERUSAL

24. Denial Of Superstitious Beliefs 318

25. Dreams And Visions 322

26. Spiritual Upliftment 340

27. Testing The Devotees 370

28. Bestowing Salvation 375

SEVENTH DAY'S PERUSAL

29. Chavadi Procession 387

30. The Shree Rama Navami Celebrations 393

31. Relinquishment Of The Incarnation 400

32. Reincarnation 418

33. Benefits Of Reading. 426

Om Bhagawan Shree Sathya Sai Babaya Namaha

FOREWORD

Embodiments of pure and loving **athma**[1] !

As we have taken this human body, we must develop love and devotion for God and thereby attain liberation. Ancient sages have shown us various paths, which lead to salvation. Among them, the path of devotion is easy, comfortable, harmless, and blissful.

Devotion towards Lord Sai, the Lord of the **Kaliyuga**[2], is capable of taking all creatures across the ocean of **samsara**[3] easily. Lord Sai is an ocean of compassion. He is pleased even when one merely thinks of Him. His divine sport is nectarine. Those who sip it get rid of difficulties, poverty, illness and ignorance and gain eternal bliss. Consumption of the feast of Lord Sai's **leelas**[4] is the safest and easiest way, which gives joys of both this world and the one above. It gives bliss to devotees and satisfies all their desires.

So far many books about Baba have been published. All are sweet. This is being presented to you after long research, compiling all *leelas* in a beautiful order. The classification is done in a very unique way. So far no epic has been presented like this with so many *leelas* of Lord Sai. All this is due to the grace of Lord Sai.

Some *leelas*, which have not been presented so far in any language, have been collected from devotees of those days. Hundreds of *leelas* are compiled and classified in a beautiful manner in this epic.

The childhood story of Shirdi Sai is a mystery to all. A few authors have written some imaginative stories, but there is no

---

[1] The soul; a spark of the divine.

[2] The age of iron.

[3] Mundane existence; worldly.

[4] Divine sport.

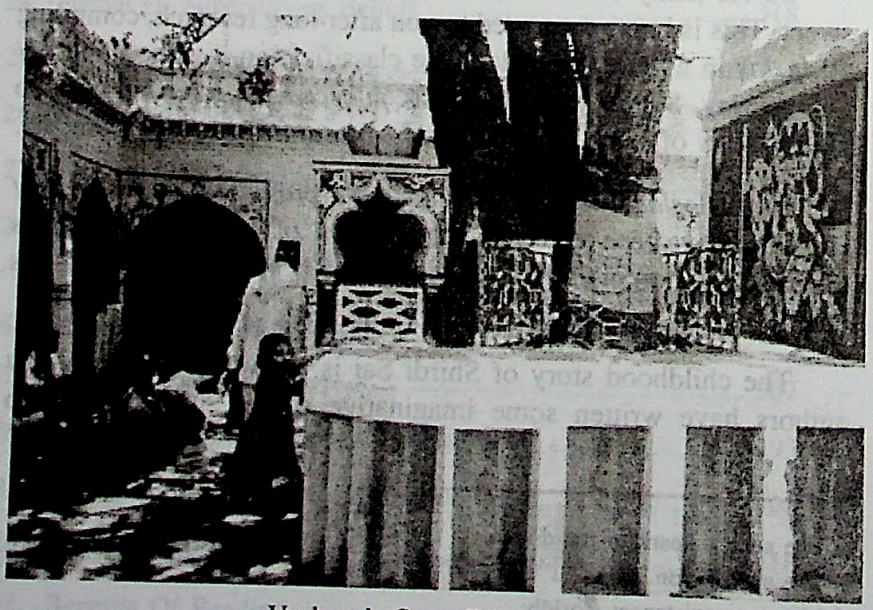
evidence that they are real. Bhagawan Shree Sathya Sai Baba has revealed to His devotees the childhood story of His previous incarnation, Shirdi Sai. Those details are presented in this epic. Since this childhood story is told by Baba Himself, there is no doubt about its authenticity.

In this epic some of Baba's *leelas* have been presented along with their inner significant meanings from a *vedanthic* out look. From this, devotees can comprehend the *vedanthic* meaning behind Baba's *leelas*.

This epic is being presented to you with the intention of giving a complete life sketch and with the grace of Lord Sai a lot of hard work has been put in this work.

With the grace of Lord Sai, may all attain bliss, and get all desires satisfied by reading this epic regularly!

"Peace be to all."



Venkusa's Samadhi at Selu

Om Bhagawan Shree Sathya Sai Babaya Namaha

METHOD OF PERUSAL
(PAARAYANA)

That which takes us towards '**para**[5]' is '**paarayana**[6]'. *Paarayana* is an ancient holy tradition. *Paarayana* helps people merge in **Paramathma**[7]. Reading the holy story of Lord Sai makes a comfortable journey towards God.

As one travels towards the light, one is automatically taken away from darkness. Similarly as one starts reading the divine story of Lord Sai, one is rid of difficulties and losses and attains what one desires. Lord Sai's biography is very auspicious. Through this, one can obtain joys of both this world and the one above.

In this epic, thirty-three chapters are classified in a divine order. The method of reading them is as follows: -

First day:	-	1 to 4 chapters.
Second day:	-	5 to 9 chapters.
Third day:	-	10 to 14 chapters.
Fourth day:	-	15 to 17 chapters.
Fifth day:	-	18 to 23 chapters.
Sixth day:	-	24 to 28 chapters.
Seventh day:	-	29 to 33 chapters.

---

[5] Above, beyond, more glorious than all.

[6] Ritualistic reading of a spiritual text; perusal.

[7] God or God viewed as the universal soul.

If it is not possible to read as '**Sapthaham**[8]' then one can read a chapter a day. As per the classification of '*sapthaham*' on the first two days one can understand the nature of Baba. The next part of the classification was done keeping in view the four types of devotees mentioned in the '**Bhagawad Geetha**[9]' "**Artho jignasur artharthi jnaneecha bharatharshabha**[10]." On the third day *leelas* of devotees who are **arthis**[11] are presented. On the fourth day, **jignasis'**[12], on the fifth, **artharthis'**[13], and on the sixth those of **jnanis'**[14] are presented. On the seventh day festivals and celebrations at Shirdi, relinquishment of the form, the next incarnation and benefits of reading this epic are compiled. With the grace of Lord Sai this epic is handed over to you in a very holy manner.

Paarayana can be started at any time irrespective of the **tithi**[15], day, or star. Children, elders, women, men, married women - with or without husbands; people of all castes and of all religions may read this and attain salvation.

---

[8] Ritualistic reading of a spiritual text in seven days.

[9] Bhagawad Geetha: the song of God gifted to us by Sage Vyasa. (The most precious of Indian scriptures which forms part of the Mahabharatha. It contains the essence of Vedantha Philosophy in the form of Krishna's teachings to Arjuna at Kurukshethra.

[10] Artho jignasur artharthi jnaneecha bharatharshabha: O best among the Bharatas, four kinds of pious men begin to render devotional service unto Me – the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

[11] The distressed

[12] The inquisitive.

[13] Those who desire wealth.

[14] Those who have knowledge about the absolute.

[15] Stages in fullness of moon.

This holy epic can be read at temples, **thulasi brindavan**[16], in *pooja* rooms or in front Baba's photograph, in the proximity of mother cow, under holy trees like the Banyan tree, holy fig tree, olive tree, the glomerous fig tree, the **shami**[17] tree; on the banks of holy rivers, in pilgrim centers like Shirdi, Puttaparthi, Kashi, Gaya, Prayag, Srisailam, Thirupathi, Rameshwaram etc. It is more fruitful when one reads during an eclipse.

It is very beneficial to read on sacred days like **Shivarathri**, **Vaikunt Ekadashi**, **Karthika Pournami**[18] etc. It is good to either commence or complete reading on these days.

Before starting the perusal one must light a lamp, apply **kumkum**[19] to it, light incense sticks and break a coconut. If one cannot read, one should at least sit close to a person who is reading and listen. That too will fetch equal benefits. Among the nine types of devotion '**shravanam**'[20] is the first one. If a person is unable to read on his own and even unable to listen, then anyone can read on his name and the former will derive the same benefits.

After reading for seven days, one must break a coconut, offer **arathi**[21], apply *vibhuthi,* and distribute it to all. Later depending on one's own capacity one can feed one or two

---

[16] Holy basil.

[17] Prosopis specigera.

[18] Shivarathri is a festival in honour of Lord Shiva held on the fourteenth day of the waning of moon in the month of Magha as sacred to Lord Shiva, Vaikunt Ekadashi is the eleventh day of the waxing of the moon in the month of Margashira, Karthika Pournima is the full moon day in the month of Kaarthika.

[19] The sacred red or crimson coloured powder used during rituals or to decorate the fore-head.

[20] Listening to the stories of God.

[21] The concluding rite of worship using a camphor flame; mangalaharathi.

persons or even, any creature. Offering of food is the best form of sacrifice. However, for those who read it everyday all this is not necessary.

While reading, one should not give way to anger, fickleness, anxiety, or criticism and should try to engage the mind solely on Baba. The benefits of reading will be obtained promptly to those who develop love and read it without criticising or harming any religion, deity, culture, great souls, humans or creatures.

While reading, the person who reads and the place where he sits should be clean. One should not listen to or read while lying down. If one has to attend to any urgent work, one should attend to it first and then start reading. One should not read when one is hungry, in which event consume a little quantity of milk or fruits and start reading. The whole day is spent on worldly matters, which result in grief. From now onwards let us spend 1½ hour per day to listen to *leelas* of Lord Sai and thereby attain salvation.

"*Sai smarana dhanyopayam*
Nahi pashyamo bhavatharane"

"*Kalau Sai smaranan mukthihi*"

The best means to cross the ocean of *samsara* is to engage one's mind on Lord Sai. In *Kaliyuga* the mere thought of God can confer salvation. Therefore, always think of Him, adore Him, and attain liberation.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 1
(FIRST DAY'S PERUSAL BEGINS)
"LINEAGE – ADVENT"

"*DAIVAM MANUSHA ROOPENA*" – God descends on earth in the human form in order to establish *dharma*. He is the embodiment of *omkara*. He is omniscient, omnipresent, and omnipotent. He is attributeless and formless Lord. He shines as **sathchithananda**[22] **parabrahma**[23]. He is the divine universal consciousness. In every age God descends several times. In *Kaliyuga* as unrighteousness, violence, religious intolerance and atheism are growing and **sanathana dharma**[24] is being concealed, the Lord incarnated as '**Shree Sai Baba**' without keeping Himself a secret anymore. His name, form, attributes, and divine sport are all means for salvation. 'Pathri' became the first center for His holy story. Oh! How fortunate that hamlet is!

Pathri, is a remote village formerly in the Nizam's dominion. At present it belongs to Manmad Taluq in Maharashtra. Pathri is situated on the banks of the holy river Godawari which flows peacefully and unsullied. The banks are beautiful with greenery and natural beauty. Many boats are anchored. Many boats move about graciously on the holy Godawari ferrying people from one bank to the other. That beauty is wonderful and carries an inner significance.

On the banks were many cottages adorned with creepers and flowering plants, which gave the atmosphere of an **ashram**[25]. People of that place were pure at heart and devoted.

---

[22] Sath-chith-ananda; being-awareness-bliss; (the supreme state of being).

[23] The immanent reality.

[24] Eternal dharma.

[25] Hermitage.

☸ In this village lived a couple named Gangabhavadya and Devagiriamma. Devagiriamma worshipped Mother **Gouri**[26] and Gangabhavadya worshipped Lord Shankara. They belonged to the **Brahmin**[27] caste, **Bharadwaja gothra**[28], and *Apasthamba suthra*. They were neither too rich nor poor. They had no dearth of anything and were doing well. They were respectable people. One shortfall in their life was that they were childless. This was the cause of grief, which intensified their prayers. Both were pious and always prayed to God.

Gangabhavadya used to ply boats for his living. He owned a few boats and the income gained was their only means of livelihood. He had some people working under him, who would ply the boats. One day it rained heavily. The Godawari was flooded by rain. It was very difficult for the boats to move across. Gangabhavadya left his house to take care of the boats, telling his wife that he would not return that night. He had his food and left. His wife too, had her meal at 7 P.M.

It became dark. Since she did not know when her husband would return, she lit an oil lamp and sat praying to her favourite deity Mother Gouri. It was 9 P.M. Someone, knocked at the door. She thought that it could be her husband and anxiously opened the door. She found an old man there. Though he was old he had a divine glow on his face. He came in and said, "Mother, it is very cold outside, kindly permit me to rest here." As she loved to honour guests, she called him inside. He didn't seem to belong to that village. She thought that he must be from another village. She arranged for him to sleep on the verandah and slept inside bolting the inner door.

☸ An extract from Bhagawan Shree Sathya Sai Baba's discourse.

[26] Consort of Lord Shiva; Mother Parvathi, Goddess Annapoorna; Shakthi.

[27] The scholar or priest caste; the highest caste in the Hindu society.

[28] The lineage of Sage Bharadwaja.

After sometime he knocked at the inner door. She opened the door. He said, "Mother, I am hungry. Give me some food." He looked a very hungry man. There was no food, so she mixed some flour with curds and gave it to him. He was pleased having it. He said, "Mother, I am an old man. I cannot go away in this dark night. Permit me to sleep here." Since it is said, '**mathru devo bhava**, **pithru devo bhava**, **acharya devo** bhava, **athidi devo bhava**'[29] she spread a mattress for him and the old man slept.

It was 10 P.M. After sometime he again knocked at the door. She opened the door. He said, "Mother, I am unable to sleep." She said, "Swami, I can give you milk if you want, I can fan you if you want, but I cannot put you to sleep. What do you want me to do?" He said, "Mother, I do not want anything. My legs are aching. If anyone massages my legs I can go to sleep. Can you kneed my legs?" She asked him if she could call for any man who worked under them. But he wanted only women to do this job and not men.

"Who will come in the night?" she thought. Though he was an old man, her conscience did not agree to do the work herself. She did not want to touch another man. She went in and sat in her *pooja* room and prayed, "Mother, what a test is this? What should I do now? Should I serve him or refuse?" she cried and prayed to Mother Parvathi. After sometime she went through the back door to see if she could find anyone who could do this service for him. There were some people in that village who would do such services. She was even prepared to pay them if she found one. But that night she could not find anyone. Some did not come because of the rain, and some, because of **pooja**[30].

Devagiriamma came back to her house and began to pray. "Mother, what a difficult situation is this? Should I

---

[29] Mother is God; father is God; preceptor is God; guest is God.

[30] Worship.

press the feet of another man or hurt my guest? What should I do mother?" Neither did her conscience permit her to press his feet nor did she want to hurt his feelings. Once again he knocked at the door. At the same time there was another knock at the back door. A lady came through the back door and said, "It appears you came to my house and sought the help of a woman. I was away at that time. Please let me know what service I could render." Boundlessly happy that Goddess Parvathi Herself sent the woman in response to her prayers, Devagiriamma sent the newcomer to the verandah for serving the old man and closed the door. She spent her time waiting for her husband's return while praying to God.

The old man and the new woman were none other than the divine couple Mother Parvathi and Lord Shiva. Lord Shiva said, "Parvathi, fulfill the cherished desires of this lady." Mother Parvathi said, "You are the supreme one. Please shower Your grace on her." Lord Shiva said, "I came to test her. You came as an answer to her prayers. Hence you must bless her."

There was a knock on the door again. This time Devagiriamma promptly opened the door, because of the presence of another woman there. Mother Parvathi and Lord Shiva appeared before her in their divine forms. Unable to contain her joy, she fell at their feet. Mother Parvathi said, " Child, Lord Shiva had come to test you. I have come in response to your prayers. Therefore ask for any boons and I shall grant. Devagiriamma was drenched in *athmic* bliss and could not ask them for anything. Then Goddess Parvathi blessed her saying, "Child, you have everything in life except children. Therefore I grant you a son to maintain the lineage and a daughter for **kanyadana**[31]." Then she fell at Lord Shiva's feet. Lord Shiva said, "Mother, I am immensely pleased with your devotion. I shall take birth as your third child. I belong to the *Bharadwaja gothra* and *Apasthamba*

[31] Giving away of a virgin in a marriage.

suthra." Even before Devagiriamma got up, the divine couple vanished.

Feeling ecstatic over this experience, Devagiriamma was eagerly awaiting the return of her husband in the morning to relate to him the whole story. She did not sleep the whole night.

It was 5A.M in the morning. She was sitting near the door. Her husband came and knocked at the door. She opened the door and on seeing him, she fell at his feet. She happily related to him the previous night's experience. Gangabhavadya knew that his wife was immensely devoted. He discarded his wife's divine experience and attributed it to lack of proper sleep. He said, "Devagiri, what a fanciful tale is this! It is all a dream. Mother Parvathi and Lord Shiva appearing before you and giving *darshan*! It is pure fantasy!" Gangabhavadya dismissed the whole episode as incredible and fanciful.

But, as days passed, Devagiriamma became enceinte. After nine months a son was born to her. Everyone rejoiced. A year later a daughter was born to her. Gangabhavadya was then convinced that the birth of the two children was the result of the blessing conferred by Mother Parvathi and Lord Shiva. He admitted, "You have had the good fortune to be blessed by the divine couple. I did not have that fortune." Devagiriamma conceived again, after a year. The one in the womb then, was not an ordinary child. He is the Lord of the Universe. He is the Lord, who is adored by deities like *Brahma* and others. The process in which the Lord enters the mother's womb cannot be similated to that of ordinary men. This process is called '**Vaishnava Maya**[32].' God's *leelas* are limitless and incomprehensible. After two months, the pregnancy was confirmed. As months passed a divine radiance glew on the mother's countenance. The reason being that the Lord who had the universes in His womb was in her womb.

---

[32] Illusion created by Lord Vishnu.

Once Bhagawan Shree Sathya Sai Baba, dilating on the process in which an **Avathar**[33] comes into Human form said, "Lord Rama was born due to the pudding that emanated from the '**Puthra Kameshiti Yagna homa**[34].' All *avathars*, including this one have not come out of flesh and blood. All other bodies are made of inert material. An *avathar's* body is '**chinmaya**[35]'. Man as an embryo floats over water whereas the *avathar* floats on milk. An *avathar* grows on pure and holy milk. Man's birth is '**prasava**'[36] whereas an *avathar's* birth is '**pravesha**'[37]. That is why He is beyond all attributes and deficiencies.

Lord Sai was growing as explained above, in milk as '**ksheerodharashai**'[38]. Gangabhavadya began to feel an urge to give up hearth and home and go in search of the divine couple. The ninth month was completed. Everyone was eagerly awaiting the birth of the child. At this time, Gangabhavadya became highly dispassionate. Even before the sun rises, darkness is dispelled. Similarly even before the *avathar* descended, the darkness of ignorance is dispelled and radiance of dispassion and wisdom ushers in.

Gangabhavadya called his wife and said, "I want to go to the forest to do penance. My heart is craving for the Lord's *darshan*. How long can anyone tolerate this mundane life? As long as one is immersed in this, there is no end to it. Now I shall go and do penance." Devagiriamma, a pious lady, prostrated at his feet and said, "My Lord, I am not worthy to preach you but still I want to make a humble request. Mother Parvathi and Lord Shiva have given us boons. The Lord Himself will be coming as our third child. Instead of seeing

---

[33] The highest manifestation of God in human form.

[34] Fire sacrifice to get sons.

[35] Consciousness.

[36] Enceince.

[37] Entrance.

[38] God reclining on milk.

Him here as our son and rejoicing why do you want to go to forest? Please think for a while."

Gangabhavadya said, "What you say is true. Lord Shiva is going to be my son in human form. He will appear in a worldly form and not in His real form. The greatest reward is to have the *darshan* of the real form of Lord. It is not possible to see His real form as long as I lead this family life. Knowledge about the absolute is best and so, I am going to the forest." So saying, he made a move with great detachment.

Devagiriamma being a pious and chaste woman followed her husband thinking, "The husband alone is God. Following the husband, is following God." She fcllowed her husband renouncing everything. Except God they did not have anything else in their mind. House, property, children – nothing entered their mind. They gave up everything to God. God was their only goal.

They walked for a long time until they reached a deserted place. As she was in the ninth month of pregnancy, she was unable to walk easily. After proceeding some distance, she developed labour pains. "For those who have no one, God is the succour." She had no one to help her except the Lord who was in her womb.

On the 28th September 1835, the Lord, who was floating in the milk of the mother's womb, as *ksheerodharashai*, was delivered painlessly as a result of their prayers. The child was beautiful and attractive. As she saw her son she thought, "*Athma vai puthra namasi*" – the husband comes in the form of son. Therefore, why shouldn't I look after this son, who is the Lord Himself?" But immediately she realised that it was her *dharma* to follow her husband. Since her son was Lord Shiva Himself, there was no need to worry about Him. With a firm determination she wrapped the baby in a piece of cloth, looked at Him to her hearts content, and then followed

her husband. Gangabhavadya being highly dispassionate did not even have a look at his son. He was heeding towards the forest. Adoring her husband as God, Devagiriamma too followed.

That was Monday, the favourite day of Lord Shiva. It was the day after 'Karthika pournima'. Shirdi Sai incarnated in the early hours after the *karthika* lamp was lit in the night. According to the Christian era it was the 28th of September, 1835.

In the same village there lived a Sufi **Fakir**[39]. One day he and his wife were going somewhere on a bullock cart to celebrate Id (**Ramzan**[40]). On the way wife requested her husband to stop the cart for a while, to attend to nature's call and the cart stopped. She went behind a bush and found a baby wrapped in a cloth. She looked around and found no one. Happily she lifted the baby. She had no children and was already beyond the children bearing age. She was happy that **Allah**[41] had gifted her with that child. She showed the child to her husband. Both were pleased to have a child without any labour pains or even pregnancy. But they did not know that He was divine. This fortune is not meant for all. It is available by God's grace when time, cause, duty, and reason are suitable. They took the child and resumed the journey. According to their calendar it was the month of Ramzan, the ninth month, the day on which fasting starts. On this day, Mohammedans take bath, wear new clothes, do **namaaz**[42], and pray to Allah out of gratitude.

They reached the village along with the Child. As they were childless they brought Him up. Baba grew up to a Boy

---

[39] A muslim saint.

[40] The ninth month of the Islamic calender where all Muslims are supposed to fast for self control.

[41] Formless absolute in Islam.

[42] Islamic prayers.

of three. He used to play with the children of His age and was best at everything.

Once He played marbles with a businessman's son and won all the marbles. That boy, went to his house and got a golden '**saligram**[43]' which looked like a marble and played with it. Baba won that too. The boy became angry and asked Baba to return it. Baba refused to give it back and as a result a quarrel began.

That boy's mother saw the scene from upstairs and came down quickly. She came to know of the whole story. She was surprised to see the *saligram* and asked Baba to give it back. Baba refused to give the *saligram*. She twisted His ears and demanded it. Baba swallowed it. She was shocked at this sight and asked Him to open His mouth. Baba innocently opened His mouth. Baba showed her the universe just as Lord Krishna had shown to mother Yashoda. She read about this in Lord Krishna's *leelas* and so she understood Baba's divinity. She looked around and finding no one she immediately prostrated at His feet believing Him as the Lord. From then on she developed devotion towards Baba. When she made sure that no one was around, she would call Baba and offer Him something. She could not express her love openly due to communal problems because Baba was considered to be a Muslim by everyone. The fakir passed away in the tide of time. The fakir's wife, who had lavished great affection on the child, was grief stricken. To add to her worries, the Boy was behaving in a troublesome manner. In those days religious intolerance between Hindus and Muslims in that region was growing rapidly. There was considerable bitterness between members of both communities.

---

[43] A sacred stone ; a species of black ammonite worshipped by the vaishnavites, which bears circular or spiral lines supposed to have a mystical meaning and to be typical of some form connected to Lord Vishnu.

The Boy used to visit Hindu temples and sing praises of Allah - '**Mein Allah hoo**![44]', '**Allah malik hai**![45]' He would declaim thus, recite the Quran, and perform namaaz in the Hindu temples. The Hindus used to chastise the Boy in various ways for His misbehaviour. That was not all over. He would enter a Mosque and declare 'Rama is God', 'Shiva is Allah'. He would recite Vedas and Bhagawad Geetha in the Mosques. His behaviour became a puzzle to the public. Seeing this Hindus used to chide the Boy thinking that this Muslim Boy was scoffing at them. Muslims abused Him because He, being a Muslim, practised the path of Hindus. Gradually this problem became even more serious.

Members belonging to both the communities went to the fakir's wife and complained about the Boy's behaviour. She could not tolerate Him anymore as she was getting old. Noticing that Baba was interested in the Hindu traditions, she wanted to send Him to an *ashram.*

Unable to deal with this situation the fakir's wife handed over the Boy to a pious scholar and *mahathma* named Venkusadas of Selu village. Those days secular differences and hatred were at a peak. Therefore, Venkusa did not like to accept Baba, who was assumed to be a Muslim. That night a divine person appeared in Venkusa's dream and said, "That Child is *Paramathma.* It is your good fortune to accept Him as your disciple." Venkusa immediately accepted the child.

Baba stayed for four years in the fakir's house i.e. from 1835 to 1839.

Venkusa was extremely fond of the Boy. He loved Him a lot and used to say, "All this is Yours." In every matter, he used to give priority to Baba's views. He also came to know that Baba was only brought up by the fakir and that He was not his own son. He even realised that this Boy was an

---

[44] I am God.

[45] Allah is the Supreme Lord.

incarnation of the Lord through his divine dream. Considering all these facts, he concluded that the Boy was a Hindu and got His ears pierced according to the Hindu custom.

In view of this, in course of time, members of the *ashram* became envious of the Boy. They hated Baba. Since Venkusa gave a lot of importance to Baba, they became jealous and therefore quarrelled saying that Venkusa was giving importance to a person belonging to another community.

One night in 1851, the Boy left the *ashram*. From 1839 to 1851, i.e. for twelve years, He stayed in Venkusa's *ashram*.

He left Venkusa's *ashram* and reached Shirdi, a very small village at that time. He stayed there for barely two months and then went about wandering from place to place. After wandering for many years, He reached a place called Dhoopkheda. When He was residing there, Chand Bhai Patel's brother's son's marriage was celebrated there.

Baba joined the marriage party. He went to them and said, "I am hungry." They looked at Him and asked, "Where have You come from?" He replied, "From **Kailash**[46]." They said, "There is no such village around." He said, "It is not visible to you." He ate whatever was offered and reached Shirdi once again along with the marriage party. That was in 1858.

In 1851, He stayed there only for two months. He then wandered for seven years and reached Shirdi in 1858. From that day, till 1918, i.e. for sixty years, He did not leave Shirdi.

Baba came to Shirdi along with the marriage party and stopped at Khandoba's temple (Vishnu's temple). Mahalsapathi was the priest of that temple. He was a great devotee with a pure heart. He had high regard for saints and sages. He had just finished worshipping when he came out and saw Baba at the entrance door. Since Mahalsapathi was devoted and pure

---

[46] The abode of Lord Shiva.

of heart, he immediately had a favourable opinion of Baba. Baba's attire looked like that of a Muslim fakir. '**Brahmajnanis**[47]' of the fakir community are called 'Sai'. Saints who reach the highest state in the Hindu tradition are called '**Paramahamsa**[48]'. That is why, realising that Baba is a great soul he accosted Him saying, "**Avo Sai**[49]." Sai also means Lord, God and Master. Because of his pure heart, Mahalsapathi realised Him as master of the universe, owner of the universe and Eshwar.

Hearing this address filled with devotion, Baba stood there, smiling. Mahalsapathi offered '**prasad**[50]' to Baba. Baba refused to take it and said, "I just had it." Then the priest thought, "I have offered to God, how did He eat? The temple is small and I had been watching. How did He eat in the meanwhile?" and retrieved, "This is a small temple and I had been watching. I did not notice You eat." Baba said, "Just now, you have offered it to Me. You can't see Me eat." Baba's amazing words and the radiance on His face confirmed that He was great and Mahalsapathi saluted to Him.

Adjacent to the temple, was a room where idols meant for the procession where kept. Since that room was vacant, he prompted Baba to stay there. Baba stayed there. Mahalsapathi would give *prasad* once in a while and Baba went begging for alms everyday. To Mahalsapathi and others who joined him, Baba would preach **vedantha**[51]. He said, "I have mastery over all subjects. I have not studied anything but I know everything. I never assume the body to be the indweller.

---

[47] One who has acquired the wisdom that reveals the inner reality.

[48] The legendary swan that can separate milk from water. In spiritual parlance, it is a name endowed on a person who, through his spiritual inquiry and the reulting wisdom, is able to separate the athma from the an-athma.

[49] Welcome Sai!

[50] Consecrated food blessed by God.

[51] The metaphysics of the supreme reality. Veda=knowledge+anta=end.

Everything is contained in Me. I have never served any **guru**[52]. God is everybody's guru." He even showed some evidences of this.

In that place there was a wrestler called Janakidas. He heard Baba's words and said, "If You have mastery over all subjects, do You know wrestling?" Baba said, "For the One who knows everything, this too is known." Janakidas said, "Can You wrestle with me?" Baba agreed to this. Arrangements were made for the wrestling competition. A pit was dug and filled with sand.

Mahalsapathi was scared since Baba was young and Janakidas was much older and had a huge body. He went to Baba and said, "Child, I know about You and Your power. But they do not know. Since I have body consciousness I am telling this to You out of love. Please listen to me. Don't win against him in the competition. They are not good people. If they are defeated they will not allow You to live and will create problems. Therefore You must be defeated. That is for our own good. What is there in this victory and defeat? You know everything." Baba agreed to this. That evening, everyone gathered at that spot. Baba made an agreement "If you are defeated you must take up **sanyas**[53]. If I am defeated I will never wrestle in My life again and I shall wear a saffron cloth around My head." The wrestling bout began and heeding to Mahalsapathi's prayer Baba enacted the play of defeat.

From then on Baba changed His dress and mode of living. He wore a saffron cloth on His head. He wore a long robe and a **lungi**[54]. He wouldn't talk much. He would live by begging. He never cared for the dualities. He always sat under the neem tree. He used to talk to Himself. No one could grasp the significance of His acts.

---

[52] Preceptor; one who dispels the darkness of ignorance.

[53] Renunciation or giving up worldly ties.

[54] A long garment worn like a petticoat.

The people of the village began to discuss Him amongst themselves, "Who is this Boy, who doesn't talk to anyone, who lives on alms and sits under this neem tree?" One day Lord Khandoba possessed the body of a devotee and people of Shirdi began to ask him, "Who is this lad sitting under the neem tree? Give us some information about Him." Lord Khandoba asked them to bring a pickaxe and dig a hole at a particular spot. When it was dug, at first bricks were found and underneath was found a flat stone. When the stone was removed, a corridor was seen. Some courageous men went through it. The corridor led to a cellar where cow-mouth shaped structures, wooden boards and **japamalas**[55] were seen. The most astonishing thing was that four **samayis**[56] were burning there steadily as if someone had lit them just then. They were surprised and thought, "Who lit these lamps and when? How are they burning in this place where there is no air?"

When Gods cannot comprehend the Lord's miracles, how can men comprehend them?

When people began to question Baba about them. He put them off the scent by telling them, "It is My guru's place, his holy **watan**[57]." The corridor was closed as before. From then on that place was known as 'Gurusthan' and people prostrated there. While glorifying the greatness of Gurusthan, Baba said, "Those who clean the place, make **rangoli**[58] designs, offer incense and light lamps in the Gurusthan on Thursdays and Fridays shall derive all benefits and attain bliss."

Baba always sat on one particular side of the neem tree. After some days the leaves on that particular side gave up

---

[55] Rosaries.

[56] Lights.

[57] Shrine.

[58] Figures or diagrams made with flour or coloured powder on a floor as a decoration.

their natural bitterness and became tasteless. The leaves on the other side remained bitter. Somehow devotees came to know about this and concluded that Baba was a great soul. Even today the leaves are remaining as mentioned above. How strange is this? It is not an ordinary thing. If inquired into, with Baba's grace, the great spiritual secret behind it can be comprehended.

Bitterness and sweetness are dualities. Tastelessness is a state beyond dualities. The leaves on Baba's side were tasteless means; a person in whose heart the Lord resides will become a '**sthithapragna**[59]'. He will attain eternal bliss. He will become a *jnani* and a formless one. He will forever remain in a state of bliss, which is beyond everything.

However the leaves on the other side remained bitter, signifying the hearts in which the Lord does not reside, eventually become slaves of the mundane things. Such people are attached to dualities and are affected by all ups and downs of life. They are drawn into the ocean of *samsara*, which is a blend of pleasure and pain, and are ruined eventually.

There is a wonderful *vedanthic* teaching hidden in every act of Baba. If observed properly every flicker and every word of Baba is a lesson and gives delight to all. People who have surrendered to such a divine personality are blessed not once but twice.

Once there was a heavy down pour in Shirdi. All the streets of Shirdi were flooded. At that time, Baba was in *dhyana* under the neem tree. After the rain subsided, the villagers came to see Him. When they saw Him, Baba was in **samadhi**[60]. The rain and wind pushed Him to a side. He was not aware of external events. In that state, water was still flowing over Him. His body was wet and muddy. Leaves and

---

[59] Beyond dualities.

[60] Trance or complete absorption in God consciousness.

twigs were stuck to His body. His hair became matted and dirty with mud and water. Small insects and worms too joined in. Futile attempts were made to wake Him up, but He was not aware. Since Baba, in His external form appeared a Muslim they took Him to a ruined mosque and left Him there. After Baba regained consciousness, people requested Him to stay there, to protect Himself from the climatic conditions. Baba said, "Allah Malik!" and remained in the mosque from that day onwards.

In the daytime He went around the out-skirts of the village, in deserted areas and through the thorny bushes. Seeing His peculiar dress, naughty children would stone Him and rejoice. Everyone's bliss was His aim, so He would simply smile and keep quiet. All assumed that He was insane.

Mahalsapathi knew that Baba was a great soul. Everyday he used to pay a visit to Baba and talk with Him. Through conversations, his feeling of Baba being a great soul grew stronger. After developing complete faith in what he believed, he introduced Baba to his friends Appa Jogle and Kashinath. They too recognised Baba as a great soul. These two looked after Baba's requirements. Through them another person called Appa Kothe Patil came to visit Baba along with his wife, Bhaijabai. On seeing her Baba said, "She is My sister" and smiled lovingly. Just by having a glimpse of Baba, she developed immense love for Him. From that day onwards she ate only after she fed Baba. Even if Baba went to hills or out-skirts of the village she would search for Him and offer Him food. Baba too loved their family. They had a son name Thathya. Thathya addressed Baba as '**mama**[61]'. Baba in turn referred to `him as '**bhatcha**[62]'. They had such a loving relationship. Blessed are those who have such a relationship with the Lord Himself.

---

[61] Uncle.

[62] Nephew.

In the beginning Baba used to give herbal medicines to the diseased. Once a leper named Ganapathi Hari Kanade took Baba's medicine, but died since he did not follow the restricted diet. From then onwards Baba stopped giving medicines and began giving *vibhuthi* with His blessings, as a remedy.

Baba loved music and dance. In the beginning, in a place called '*Thakiya*' where fakirs used to meet, Baba would dance and sing melodiously wearing anklets on His feet. Everyone enjoyed this. Baba loved lamps too. He used to beg oil from the oil sellers and light lamps in the mosque.

Once all the shopkeepers decided that they should not give oil to Baba since they felt that it was a waste practise. When, as usual, Baba went to ask for oil, they all gave a distinct 'No'. Unperturbed, Baba returned to the **Masjid**[63]. Baba took water into a tin pot, which contained a few drops of oil and drank it. After consecrating the draught in this way, He vomited the water into the tin pot and filled all the earthen dishes with it and lighted them. The wicks began to burn and kept burning the whole night, more radiantly than ever. Seeing this the villagers realised that Baba was a great soul. The oil merchants who watched this with surprise and dismay fell at Baba's feet and pleaded with Him to forgive them. Baba told them, "Children, If you like to give, you may give it. But possessing a thing never say that you do not have it. This is a lie and a great sin. It is fine if you say that you cannot give it. Practise *dharma* and obtain salvation." From the day this miracle took place Baba's fame spread throughout Shirdi and everyone began to adore Him.

Baba always sat in the northeast direction in the mosque. According to '**vasthu shasthra**[64]', the northeast direction is the Lord's place. Sitting there, Baba hinted in a subtle way

---

[63] Mosque.

[64] Science of architechture.

that He was the Lord and the embodiment of all deities. In the southeast direction, a **dhuni**[65] was kept burning. Next to it were water pots. In the niches on the walls, hookah pipes were preserved. Next to Him was a sack full of wheat grain. Next to it was a quern. He would beg for wheat grain and then would put them in the quern and grind them. In this way He washed away all the sins of the devotees.

He named this Masjid as 'Dwarakamayi'. This name proves that Baba knew the scriptures.

"CHATHURNA MAPI VARNANAM YATHRA
DHWARANI SARWATHAHA

ATHO DWARAVATHI THYUKTHA
VIDHVADHISTHA THUA VEDHIBHI "

- Skanda Purana[66].

It is mentioned in the Skanda Purana that scholars and wise ones called a place, which was open to people of all the **four castes**[67] at all times, as '*Dwaravathi*'. Since Baba was omniscient He called it 'Dwarakamayi'. As mentioned in the scriptures not only people of the four castes, but also people belonging to all communities and even birds and animals were given equal privilege in the Masjid. Baba's Masjid had no open doors because it had no doors at all. It was always open. It was succour to many. Scholars and wise men called it a sacred place. One can observe this in Baba's *leelas*. Thus the name 'Dwarakamayi' is most suited to that Masjid.

Baba planted holy basil in Dwarakamayi. The Sai incarnation tolerated all religions. He proved it in His life through His action. Mosques are places of worship for Muslims. The *dhuni* is a sacred symbol of Zoroastrians. The *Thulasi* is sacred to the Hindus. Thus Baba gave equal

---

[65] A fire place producing udi.

[66] One of the eighteen puranas.

[67] Brahmana, Kshathriya, Vaishya and Shudra.

importance to all religions. In the presence of Sai all men behaved with a feeling of brotherhood and equanimity.

Once a person called Javahar Ali came to Shirdi. He could recite the whole Quran and had a silver tounge. With this he attracted people. By that time Baba became very popular in Shirdi. Recognising this he began telling that Baba was his disciple. Though he told everyone about this Baba remained silent and never objected.

Javahar Ali actually was a resident of Rahata, a village near Shirdi. He planned to build an '**Idga**[68]' near the Veerabhadra temple at Rahata. Hindus became angry with this. Quarrels arouse on account of this, and because of this Javahar Ali had to leave Rahata. He ran away to Shirdi and began being theatrical.

Javahar Ali considered Baba naive. Since Baba possessed a lot of powers, he wanted to attract people saying that Baba was his disciple. He took Baba and went to Rahata. Baba too acted like a true disciple. That fool did not recognise Baba's omniscience, but Baba being omniscient, recognised his foolishness. The devotees of Shirdi, who loved Baba, did not like Baba to stay away from them in Rahata. So they went in a deputation to bring Baba back to Shirdi. When they met Baba near *Idga* and told Him the purpose for which they came, Baba said, "Why did you take the risk of coming here? He is very ill tempered. Better return to Shirdi before he comes and quarrels with you." While they were negotiating thus, the fakir returned and was very angry with them for trying to take away his disciple. There was some discussion and it was finally decided that both should return to Shirdi. He wanted to gain fame in Shirdi, so he came back to Shirdi along with Baba.

---

[68] A wall before which Mohammedans pray on Idga day.

Before Baba came to Shirdi, a saint named Devidas came to Shirdi. He lived in the Maruthi temple. He was incarnate of the very dispassion and was a *jnani*. He was a scholar who knew the *dharmas* of all communities. Once, people of Shirdi summoned Javahar Ali, who thought that he was a great scholar, to Devidas. Both had a discussion. Javahar was defeated and unable to bear the defeat and insult he fled from Shirdi without telling anyone. People were happy at this. He returned after many years. But this time, as soon as he came, he prostrated at Baba's feet and left silently.

Through this *leela*, Baba showed how by actual conduct one should behave with patience and tolerance, devoid of ego and how one should perform the duties assigned to a disciple. He practised what He preached.

Sometimes Baba practised extraordinary **yoga**[69]. No one could do it. There is a yogic practice called *dhauthi*. A piece of clean white cloth, 3 inches broad, and 22 ½ feet long is gulped down the throat. Later it is removed slowly by pulling it with one end. With this the digestive system is cleaned. But what Baba used to do was quite different from this. He would vomit out His intestines; wash them clean near the well, and place them on the branches of a tree for drying. Later He would gulp them down. People used to become astonished seeing this.

Apart from this He also practised a yoga called *Khanda yoga*. When no one was present in the Masjid, during the nights Baba severed all the limbs of His body and strew them separately at different places and remained in **yoga samadhi**[70]. In the morning He would assemble them again.

Once a devotee saw Baba during this yogic practise. He was terrified and thought that Baba was hacked to pieces and

---

[69] A spiritual discipline to link oneself with the supreme; union with God.

[70] The attainment of a serene state of mind through yoga.

murdered. He ran to his house lest he informed anyone he thought that he should be held responsible as he was the first informant and knew something of the matter. So he kept quiet and was awake the whole night. In the morning he saw some devotees returning after Baba's *darshan* with *vibhuthi prasad.* He was surprised and slowly went to the Masjid. Baba smiled at him and asked, "Were you afraid last night?" He was all the more shocked and thought, "Sai is not an ordinary person, He is **Sarveshwara**[71]" and prostrated at Baba's feet. He later explained the whole story to everyone around. Everyone was surprised and also happy to know that Sai is omnipotent. This incident deepened their devotion.

A devotee named Abdullah used to come to Baba. He used to do a lot of service to Baba. Initially, he served a fakir called Amiruddin on the banks of river Thapathi. Once, Baba appeared in Amiruddin's dream, gave him two mangoes and said, "Give these to Abdullah and send him to Me. He will be redeemed by serving Me." When Amiruddin woke up, he found two mangoes lying on his bed. He gave it to Abdullah and said, "Child, in Shirdi, there is a great soul called Sai Baba. Go to Him, serve Him, and become liberated." Abdullah reached Shirdi and visited Baba. Baba was extremely happy and said, "Look! My crow has come." Later he was asked to serve Baba. Abdul remained there and served Baba all through his life.

Gradually Baba's fame spread all over the nation. Hundreds and thousands of people began coming to Baba. Though many people offered many things to Baba, Baba continued to lead a fakir's life. He ate only what was obtained by begging. Many devotees used to bring various dishes that they prepared to offer to Baba. Baba used to touch them, sanctify them, and return it to them as *prasad.* Later, after eveyone left for their meal, He would have His meal in

---

[71] Lord of all.

the Masjid, along with Bade Baba, Abdullah, Shyama, and other devotees. At such times curtains were drawn in the Masjid. Once the curtains were drawn, no one would go inside.

Baba personally planted some trees and watered them. He called the place 'Lendibagh'. In that place He lit the **akhanda jyothi**[72], which is continuing to burn even today. In the evening Baba would stand in front of the Masjid. He would walk up and down or lean against the wall and converse with people going on the street. Sometimes Baba behaved in a peculiar way. Suddenly, He would say, "Oil merchants are troubling Me. I will go away from here" and like a small child He would try to go away from there. At such times, knowing Baba very well, Thathya would approach Him and say, "Baba, did the oil merchants trouble You? They are senseless. What they have done is wrong. I will scold them and tell them not to do so. Our Baba is very good. Everyone says so. Therefore, You must not do like this. Please forgive them now. If they repeat it, I shall punish them." Thathya used to console Him as if He was a small child. Then Baba would smile like a little child and go and sit in His place as if He knew nothing.

In the evenings Baba would go to the Lendibagh. After His return, devotees would offer Him *arathi*. Devotees would offer *arathi* in the morning, afternoon, evening and night. Various artists came to present their art in front of Baba and get rewarded for it.

A person named Philaji Gurave, who lived in front of the mosque, used to play bugle in front of Baba every evening. As soon as he would start playing it, Baba would run towards him angrily. This person would continue playing it and run around with graceful movements, escaping from Baba. Baba would try to beat him. Seeing this, devotees

[72] The unlimited and inadmissible light.

would ask Baba, "What is this, Baba?" Baba would make a child like face, as if cross with something and say, "Look! He is scolding Me." Devotees enjoyed such childish pranks of Baba.

Every evening Baba distributed the money that was collected from the devotees during the day. By that time, many beggars gathered in front of the Masjid. How much ever comes into the hand was given away. He would put His hand in the pocket and pull out the money. Depending on the person, how much ever was given to that person everyday, only that much money came into His hand. Everyone was surprised at this miracle. Baba never expected anything in return from these people.

There was no limit to Baba's distribution of money. If any newly married couple came to Him, He would give them a rupee each. This tradition continued till the end. Like money, even food was distributed to fakirs, beggars and also to birds and animals that were around.

Usually Baba never changed His clothes. He never paid any heed to what was told to Him. Thathya had some intimacy with Baba, so, he would slowly approach Baba and say, "Baba, why do You wear this old **kafni**[73] ? See, how dirty it has become." So saying, he would tear it off. Baba would say, "What is greater than this to fakirs." He would smile and wear the rags once again. Thathya would force Him and make Him wear a new *kafni*. The old *kafni* was either thrown into the *dhuni* or given to devotees as *prasad.*

Baba used to bathe once in two or three days. He had no rules in this matter. If any devotee asked Him, "Baba, will you take bath?" He would say, "I am just coming from Kashi after taking a bath." Once in a while He would call a barber named Bala Nayi and get His head shaved clean, and

---

[73] Robe.

moustache cut sharply. He would give as much money that came to His hand.

He would sit on a sack and keep a brick under His hand for support. While sleeping, this brick would serve as a pillow. Venkusa gave this brick to Him as *prasad*. It was as dear as His life was to Him.

Baba's nature was childlike. No one knew when He would laugh, when He would get angry, and when He would become serious. Baba did not talk much. He would smile but not laugh loudly. Laughter was a very rare occurrence. Baba was very fond of children. He used to play with them. Baba was an embodiment of compassion. His compassion was not limited to humans alone; it even extended to birds and animals. His compassion flowed on trees too.

Once a neem and peepul tree grew next to each other in the Lendibagh. They were not strong enough and began to shrink. Being omniscient and omnipotent Baba protected them in a strange way. Everyday He would come to these plants warp them on either sides and shake them vigorously. After a few days these plants grew and became huge. These trees are present even today in the Lendibagh. Between these trees Baba lit the *akhanda jyothi*, which is still burning.

Baba's compassion even flows on inert stones. Abdul Baba and Madhav Fhasle used to wash their clothes on a big stone. Once they saw Baba sitting on it. From then onwards they began worshipping it and avoided washing clothes on it. Baba often sat on that stone. Once a devotee took a photograph of Baba while sitting on that stone. This stone is still preserved in Dwarakamayi for the sake of viewers.

By sitting on it out of compassion, He turned a useless stone into a divine stone worthy of worship. One could not comprehend the nature of Baba's compassion. He has an equal vision on all - movable and immovable. But we do not

have a proper outlook on Baba. Baba is an embodiment of dispassion. As mentioned in the Bhagawad Geetha, fame and defame; heat and cold; victory and defeat; joy and sorrow are all equal to Him. He is beyond the dualities. He was never perturbed by worldly things. Here is an evidence to this-

A peculiar person named Nanavali, lived in Shirdi. He used to serve Baba. Once in a while this person behaved in a strange manner. Once this person asked Baba to get up from His seat. Baba got up humbly. Grandly, Nanavali sat on it for a few minutes. Later he got up and asked Baba to be seated. As Baba sat down, he prostrated at Baba's feet and went away.

Baba neither felt insulted when Nanavali asked Him to get up nor felt proud when he prostrated to Him. Everything is equal to Him. Baba was an incarnation of *Paramathma.* How could such evil worldly thoughts exist in Him? He is a supreme power, which can never be comprehended by the human mind.

Just as a chaste woman sees and thinks only of her husband and no one else, once our mind is diverted towards Lord Sai, we cannot see or think of anyone else other than His beautiful, divine and auspicious form. Our mind will not be prepared to relish any other stories. Baba was 5½ feet tall and His body was radiant with a golden complexion. His eyes shone bright even in the dark. Devotees used to talk about this strange feature. They felt that Baba was subtly proclaiming that - "Though you are in the darkness of ignorance, I, being self-illumined, can see you." With big nostrils, cute lips, white moustache and beard, His head covered with a cloth, He appeared like Lord Shiva and conferred bliss to the devotees. Not merely did He appear as Lord Shiva and please His devotees, He even declared once that He Himself was Lord Shiva.

❁ Those were the days when no worship was done to Baba. One day, He summoned Dada Kelkar and told him, "Today is **Guru Pournima**[74]. Perform **guru pooja**[75]." None of them, present there knew the meaning of *guru pooja*. Kelkar asked Baba what *guru pooja* meant. Baba asked: "Who do you think is a guru? It is not the pontiffs of **maths**[76] who are gurus. Nor the **sanyasis**[77] gurus; God alone is the guru." "'*GURUR BRAHMA GURUR VISHNU GURUR DEVO MAHESHWARA*'. He is **Brahma**[78], He is **Vishnu**[79], He is **Maheshwara**[80], and He is the Supreme Absolute. The true guru is one who combines the three forms of the Trinity, the gods who preside over creation, protection, and dissolution. Thus God alone is the real guru", declared Baba.

On hearing this Kelkar asked, "Should I worship Brahma, Vishnu or Rudra?" Baba declared in a voice of assumed anger: "Eh saitan! Here I am! Offer worship to Me!" Thereby Baba made it known that He was Brahma, Vishnu, and Rudra. Later He said, "Worship the nature that exists as I and I alone." All those present there understood that Baba was the divine incarnate.

Thus Baba made Dada Kelkar, who was the maternal uncle of Sathe, initiate the *guru pooja*.

❁ an extract from Bhagawan Shree Sathya Sai Baba's discourse.

[74] A full moon day that occurs in the month of Ashada. It is a day set aside for the adoration of guru. The right name for this day is Vyasa Pournima.

[75] Ritual worship offered to the guru.

[76] Monastries.

[77] Renunciants.

[78] The creator in the Hindu Trinity.

[79] One who pervades everything; organiser in the Hindu Trinity; Srimannarayana.

[80] Dissoluter in the Hindu Trinity; Rudra; Shiva; Eshwara; Parameshwara.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 2
"DICTUM OF GREAT SOULS"

ॐ In the beginning, people of Shirdi assumed Baba to be insane. Baba's actions too were in accordance to their assumptions. He would laugh to Himself. Though no one was present in front of Him, He would scold angrily as if someone was actually present. By such peculiar behaviour Baba too impressed on the village folk that He was indeed, insane. During this period a great soul named Devidas saw Baba and recognised His divine nature. Devidas renounced everything in childhood itself. His face was very radiant. People like Thathya Kothe and a few others assumed him as their guru. Devidas told the villagers, "This person, whom you consider to be mad is divinity incarnate. He is peerless. He transcends all deities. This is the divine power which has incarnated to uplift the world." When Devidas proclaimed thus, a great change took place among the people of Shirdi. From then on, a few of them began to believe that Baba was God. Baba spent a lot of time with this great soul named Devidas.

ॐ Once, a great soul named Janakidas came to Shirdi. On visiting Baba, he happily declared, "I can see in Him all the pilgrim centers that I have visited. Though He appears to be a fakir externally, internally He is *paramathma*. Shirdi is blessed." As long as he stayed at Shirdi, he spent all his time with Baba.

ॐ Shree Gangagiri was a resident of Punathamba. He was a **sadhu**[81] and a great soul. He had a family. Once he visited Shirdi when Baba was watering the plants. Watching this

---

[81] An aspirant who is detached, devoted, virtuous and wise; a pious mendicant.

sight he said, "Oh! How fortunate Shirdi is! How meritorious this land is! The Lord who carries the whole universe is carrying water pots today. Though the world has not recognised His nature now, very soon the fragrance will spread all over."

ॐ A great soul named Ananda Swami of Evala *math* came to Shirdi. After seeing Baba he told the villagers, "You are not able to realise the value. Even after doing penance for crores of years, it is difficult to have a glimpse of the Lord. Such a Lord, out of mercy and for reasons not known is amidst you today. Very soon a time will come when all can recognise Him. Those who do not recognise Him even then, are really foolish." So saying, he left the place.

ॐ Shree Ramanandha Bheedhkar Maharaj was a great sage. His disciple, Kashinath Kande Rao Garde, once told him that he desired to visit great souls. He enquired his guru about great souls. Answering the disciple's query, after listing out a few names, he said, "I visited a great person called Sai Baba at Shirdi. He is a jewel among all great souls. He is a fully empowered incarnation. If you have His *darshan*, then there is no need to have anybody else's *darshan*. He is the embodiment of all pilgrim centers. There is no exaggeration about this." So, he came to Shirdi, visited Baba and was sanctified.

ॐ V.H.Takur was a clerk in the Revenue Department. Once on a survey duty he went to Vadegaon, which is near Belgaum. There he saw a great soul named Appa, who belonged to the Karnataka State. At that time Appa was teaching his devotees 'Vicharasagaram' written by Nischaladas. On seeing Takur, he said, "Child, read this book. Your desires will be fulfilled. When you go towards North on duty, you will have the *darshan* of a great person due to the merits of your previous lives. He will take care of your spiritual upliftment. You will derive bliss only through

Him. He is not an ordinary man. He is a combination of the Trinity. Lord will grant you *darshan* in the form of a fakir.

ॐ A person called Imambhai went to a great soul called Dharwan Shah as he was entangled in court problems. Dharwan Shah said, "Child, in Shirdi there is a great person, who is greater than all the great souls. He is omnipotent. If He showers His grace, then nothing is impossible. He is an incarnation of the Lord. Have His *darshan* and pray to Him. Your desire will be fulfilled." He followed the advice and became free.

ॐ Khaparde wrote a letter to his friend Narke advising him to visit a great soul called Shree Mouli Maharaj. Narke visited him and was told many things. During their conversations they also talked about Baba. Mouli Maharaj said, "There is no one on the earth like Lord Sai. When such incarnations descend on the earth, is not known to any. The power of all incarnations is concealed in this incarnation.

ॐ Shree Madhavnath Maharaj said, "Baba is like the Kohinoor jewel among all the great souls. No one can estimate His power. He is beyond everyone."

ॐ It is well known to the world that Sri Vasudevananda Saraswathi is a partially empowered incarnation of Lord Dathathreya. Once Pundareeka Rao and Dasganu of Nandhed visited him and told him that they were going to visit Sai Baba of Shirdi. On hearing this Sri Vasudevananda Saraswathi bowed his head down and gave a coconut to Dasganu saying, "Give this to my brother. Tell Him not to forget me even for a second. Tell Him to look after me with immense love. Convey these words as my prayers to Him. Saints never prostrate to anyone. But Sai Baba is so great that He has every right to receive my prostrations." Saying thus, he was filled with divine ecstatic bliss.

ॐ "The whole universe is ruled spiritually by seventy two **siddha purushas**[82]. Out of them, five will be in a leading position. There is one who is in a still higher position and looks after the betterment of the universe. Such a **Vishweshwara**[83] is Lord Shree Sai Baba," proclaimed Shree Meher Baba.

Once Meher Baba said, "No one can know the greatness of Shree Sai Baba. Lord Sai is the essence of all vedas. If you knew, what I know about Him, you would declare Him as guru of the whole universe.

[82] Those who have realised the true self.

[83] Lord of the universe.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 3
"BABA'S OMNIPOTENCE"

ॐ One afternoon it was very sunny. Unable to bear the heat many people went back to their respective homes. Five people remained with Baba, as they were unable to leave Him. Baba was pleased with their devotion and asked them to sit near the *dhuni*. It was very hot. On top of it, Baba asked them to sit near the *dhuni*. Taking it as a test, they sat there with faith in Baba. Suddenly the climate changed. Cool breeze blew across them and they felt happy.

When some mundane problems creep in, many people leave God. Some people take God to be their everything and do not leave His proximity in pleasure or pain. To test them, the Lord creates more problems. If they bear it and still continue to stay with God, then immediately cool breeze of divine mercy blows on them. Cool climate of *athmic* peace emanates in their hearts. This is the teaching behind this *leela*. For the sake of devotees, Baba changed the weather. This proves Baba's omnipotence.

ॐ Once a person called Pradhan came to Shirdi for Baba's *darshan* and stayed there for a few days. Before returning home he went to the Masjid to seek Baba's permission. There was thunder and lightening, suddenly the whole weather became terrible, and it began to rain heavily. Pradhan was scared that he would have to cancel his journey. He looked at Baba with a doleful face. Taking notice of his feelings Baba looked at the sky and roared, "Calm down! Let My child reach home safely." The rain stopped immediately as if an incantation was chanted. Everyone was surprised and happy seeing this *leela*. Baba proved that He had full control over the five elements. If Baba were not God, would this be possible? A fully empowered incarnation of Lord descended

on to the earth as Sai Baba to redeem all creatures. There is no doubt about this at all.

When obstacles come in the way of **sadhana**[84], a **sadhaka**[85] gets frightened and looks at the Lord with a pitiable face. The Lord, who is an embodiment of love removes all the impediments and makes his spiritual journey easy and comfortable. This is the inner significance of this *leela*.

ॐ Once a devotee named Kondaji came for Baba's *darshan*. Baba told him, "Child, your haycock is on fire; go and see." He went, had a look and came back saying, "There is no fire." Then Baba said, "Go and see now, it is increasing." He went and found it to be true. People gathered there. Since it was windy no one could put it off. Kondaji ran to Baba, fell at His feet, and prayed. Baba went there, walked around the stack, sprinkled some water over it and assured, "Do not grieve. Only this stack will be burnt. Nothing will happen to the rest. Do not be afraid. Be relaxed and composed." In spite of the breeze, though there were many haystacks around nothing happened to the rest. Fire obeyed Baba's words. Lord Sai is the Lord of the five elements.

ॐ In 1914, a person named Bheema came to Shirdi with devotion. He desired to witness Baba's miracles. Once, when he, along with other devotees, was with Baba there were signs of gale and rain. Then Baba said, "You all go back to your respective lodges. It is going to rain heavily now. I will reduce it within fifteen minutes. You may come here after that." Everyone went away. As Baba said, there was a heavy downpour, which subsided after fifteen minutes. Later along with others Bheema also came to Baba. Baba looked at him with a smile and said, "Did you see? Are you happy now? You shall witness many more miracles." Bheema realised that

---

[84] The path of spiritual discipline.

[85] An aspirant for spiritual progress.

Lord Sai, who was the master of the five elements, was a supreme personality that could neither be comprehended by the mind nor expressed in words.

ॐ Once when Baba was surrounded by devotees, the fire in the *dhuni* rose high and appeared as if it would touch the roof. Devotees were unable to bear the heat. Noticing this discomfort, Baba began to hit His *satka* on the ground. He made His eyes large and said, "Reduce, reduce, be calm, why are you so tyrannical?" Immediately, as if the fire was doused with water, the leaping flame decreased to a small flame. Earth, fire, water, wind, and ether – all followed the command of Baba. Baba, who is omnipotent, is a divine incarnation, indeed. Baba is not a **yogi**[86], **siddha**[87], **rishi**[88] or *paramahamsa* who are enlightened through *sadhana.* Though He appears so, it is not so. He is the fully empowered incarnation of *sathchithananda paramathma* that has come to establish *dharma*. The one, who was Lord Rama in the **Thretha yuga**[89], the one, who was Lord Krishna in the **Dwapara yuga**[90], is now Sai Rama, Sai Krishna, and Sai Eshwara of the **Kali yuga**[91].

ॐ Once a devotee called Jaikar came to the Masjid for Baba's *darshan*. After sometime there was severe rain accompanied by strong wind. Jaikar got scared by the severe weather. He looked at Baba with a downcast face since he did not understand how he could reach home. Noticing this, Baba went to the front of the Masjid and said, "Stop!" Afraid of being subjected to Baba's wrath, rain and wind stood still. He was surprised seeing this wonder. He was jubilant and

---

[86] An ascetic who has mastered the senses and the mind.

[87] A realised soul.

[88] A great saint, fully knowing the omnipresence of God.

[89] Age of silver.

[90] Age of copper.

[91] Age of iron. The yuga is an age of the world. The four yugas Krita, Thretha, Dwapara and Kali make a Maha yuga.

thought that Baba was the omnipotent Lord of all in the form an ordinary human.

ॐ Baba's Masjid was very old. It was built of mud. Once in a while mud and stones would drop from the ceiling. Once when Baba was having His meal along with a few devotees, cracking sounds were heard. This indicated that blocks of mud from the ceiling were about to fall. Baba said, "Stop!" No one understood why Baba said so. After having food, Baba walked out along with the devotees and said, "Now proceed." Immediately the ceiling of the Masjid fell down. Everyone was wonder struck. Devotees rejoiced seeing Baba's mastery over inert material. They eulogised Lord Sai as an omnipotent incarnation of *Parabrahma.*

ॐ One evening suddenly there was a hurricane. No one knew the fate of their houses. At that moment, thinking that Lord Sai is their only succour they managed to reach the Masjid and prayed to Baba. Baba pitied them, came out of the Masjid and said, "Stop, be calm!" Immediately the cyclone stopped and the weather became pleasant and cool. Everyone joined together and joyfully exclaimed 'Sri Sainath Maharaj ki Jai!' Baba stood there unperturbed.

ॐ Once while Baba was talking to His devotees, a lady devotee came from Pune, prostrated to Him and sat down. Looking at her, Baba asked, "Was your son's birthday celebrated grandly?" She replied, "Baba, with Your grace it was celebrated magnificently. But during mealtime before serving others, I had kept all the items of food in a silver plate and placed it in front of Your photo in the *pooja* room. After sometime when I went for the *prasad* I could not find the plate. We enquired who had taken it. No one had been into the *pooja* room and everyone was worried about the plate. Except for my husband and myself no one usually enters that room. We wanted to have Your *prasad.* But, the *prasad* disappeared along with the plate. Somehow we finished eating. Till today we do not know what happened to the plate."

After listening patiently, Baba said, "Unlike other occasions, on this occasion you prayed that I should come physically and partake of it. I fulfilled your desire by coming there physically and consuming the offered food. To prove this to you I took the plate with Me. Here it is, take it back." He took out a plate from behind the pillow that He leaned on and gave it to her. Everyone was astonished to see this.

That day, Abdullah, who usually served Baba, could not come. So, a devotee named Gali Sharada Devi cleaned the placed and arranged the seat and pillows for Baba. At that time there was no plate there. "How did this plate come here? Where was it till now?" she thought, but could not understand. Baba cannot be comprehended by the human mind. His *leelas* cannot be expressed in words. He alone knows the inner significance behind His *leelas.*

ॐ The health of Mrs. Tifnis was becoming progressively worse. Dr. Hatey tried many remedies, but it was in vain. Finally one day, she fell unconscious. At that time she began to twaddle. Listening to that talk they realised that devils had possessed her. The owner of that house and two **mahars**[92] possessed her. The owner said that he wanted to kill her but Baba was stopping him from doing so. He was afraid that Baba would harass him if he did so. The other two mahars said that they were afraid of the name 'Sai' and requested them not to utter the word 'Sai' any more. Noticing this Tifnis said bravely, "If you don't leave her and go immediately, I will take you all to Baba and He will punish you." Listening to this the devils pleaded with him not to do so. Later Tifnis shifted into a house close to the Masjid. Baba sitting in the Masjid was visible directly from their residence. So the devils left her and ran away.

If Sai's name and Sai's form were so powerful, then how much powerful is Lord Sai? Who can estimate His power? Lord Sai is an embodiment of power.

---

[92] Low caste people.

ॐ In 1917, a lady came from Bombay along with her little son to have Baba's *darshan*. She went to the Masjid to attend the afternoon's *arathi*. Baba called them near Him and made her son sit next to Him. He told him not to move from there till He told him to. The boy sat. A horrible looking lady, with a greasy black face, with open hair, with a large tongue hanging down, walked in a peculiar style into the Masjid. She came in by jumping over the wall and tried to snatch the boy with her hand. Everyone got scared seeing this dreadful sight. Baba became furious, His eyes were red. He caught hold of the boy tightly in His hand and gave a powerful kick to the horrible woman. With that kick, she fell flat and later ran away screaming. Everybody was dumbfounded and began to look at Baba. After a few seconds Baba became calm and said in His usual style, "Mother, the one who came now is the goddess of cholera. She wanted to snatch My son and I protected him. Now there is no need to fear. You can go back to your home without any fear. God will always protect you." He blessed them, gave them **Udi**[93], and sent them away.

The five elements, all powers, and all deities obeyed the command of Baba. Lord Sai was the universal generator, universal organiser, and universal dissolutor. Though He looked like a fakir in appearance, though He said that He was a servant of God, He was a fully empowered divine incarnation. Baba was not a *yogi*, a *siddha*, a devotee, or a great soul. All these attain that state by their *sadhana*. Baba is not such a *sadhaka*. He is omnipotent divine incarnation of '*Sathchithananda Paramathma*.' His *sadhanas* and His acts are like lines drawn on water. Baba is an embodiment of supreme effulgence. That is why great *yogis*, *siddhas*, and devotees came to have His *darshan*. Lord Sai is beyond words. Lord Sai is Lord Sai, there is none equal to Him. He is peerless.

---

[93] Vibhuthi or sacred ash from the dhuni.

ॐ Baba is omnipotent. By His Will, He could take any form and bless the devotees. Baba used to go to Tharkad's house at Bandra, thrice a day assuming the form of a crow. Being devoted to Baba this family believed this fact and fed the crow whenever it came. In May 1914 they came to Shirdi. Baba was very pleased to see them. He told Mrs. Tharkad, "Mother, I am coming to your house thrice a day. Isn't it?" She agreed saying, "Yes, it is true." A lady who stayed permanently in Shirdi was surprised listening to this conversation. She asked, "Baba, why are You talking so strangely? I am seeing You here everyday. How are You going to Bandra?" Baba said, "Mother, I never speak untruth." He turned to Mrs. Tharkad and said, "Mother, am I not visiting your house everyday? Are you not feeding Me thrice daily?" Mrs. Tharkad said, "It is true Baba." The lady of Shirdi asked Mrs. Tharkad, "Is this true?" Mrs. Tharkad said, "Yes, it is one hundred percent true."

Baba looked at Tharkad's son and asked, "Child, why do you remain silent? Am I not coming to your house?" He replied, "Baba, it is true that You are coming." Baba then turned to the resident of Shirdi and said, "Mother, believe Me. I go to their house at Bandra everyday. I do not need roads or vehicles." Baba also related the details about the house. Everyone was surprised and felt happy. They realised that Baba was omnipotent.

ॐ Once a few devotees were talking about Akbar in the presence of Baba. Baba said, "Are you talking about Akbar? I know him very well. In his childhood I protected him from a danger. He was surprised to see Me." Devotees prostrated to Baba realising that Baba was omnipotent, beyond time and that He was divine incarnate.

ॐ Purandhare loved Baba as his very life. If Baba underwent any difficulty, his heart would bear the agony. It pained him a lot to see Baba walking in the hot sun everyday towards the Chavadi or Lendibagh. Taking great trouble he

obtained a few plants from Bombay. He desired to plant them on the path that led to Chavadi or Lendibagh. His loving idea was that, Baba could walk in the shade and avoid the hot sun. But Baba ordered him not to plant them. He became sad. Within three to four days the plants whithered away. Seeing the condition of the plants Purandhare's heart grieved. Baba being omniscient and an embodiment of love realised this fact. He summoned Purandhare and asked him to plant them. By then the plants were totally dry. Purandhare conveyed this fact to Baba. Baba said, "It doesn't matter. Don't worry. Just plant them even if they are dry. I will give them life." Purandhare planted them with devotion. They were sanctified with the rain of Baba's grace and grew. Baba is omnipotent, thought Purandhare. Even today these trees can be seen. This is Baba's grace.

ॐ Every day Baba would collect hundreds and thousands of rupees as **dakshina**[94] and distribute them in the evening. The money received in a day would be much more than the salary of a high official. As a result, the British Government had an eye on Baba's income. The Government appointed an official to account for Baba's income and expenditure so that they could tax Him. Since Hindus or Muslims might favour Baba, they appointed a Christian for the job. He sat in the Masjid for many days but was unable to prepare an account. The reason being that though Baba received twenty to thirty rupees as *dakshina*; He would distribute hundreds or thousands of rupees in the evening. The official was shocked and decided that no human being could estimate this great one. He told his decision to the Government. The Government gave up the idea. Lord has all the wealth with Him, who can account His property?

---

[94] A sacred offering to the Guru in reverence.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 4
"BABA'S OMNIPRESENCE"

ॐ One afternoon, Mrs. Tharkad finished cooking and kept the food aside. Just then a dog which looked hungry came in. Seeing it's sorry state she gave it two **chapathis**[95]. The dog gulped them down with great relish and went away. In the evening, when this lady went for Baba's *darshan*, Baba said, "Mother, I am satisfied with the food that you gave Me today. Feed any hungry creature, it will reach the omnipotent Lord. The *chapathis* given by you were eaten by Me, in the form of that dog. See Me in every creature. By satisfying their hunger, you satisfy Me. My true devotees are those who see Me not only in this body, but in all other bodies." With this it is clear that Baba is omnipresent and the indweller of all movable and immovable.

ॐ One day a devotee named Lakshmi Bai came to Baba, prostrated and sat down. Baba asked lovingly, "Child, Lakshmi, I am hungry. Can you bring something for Me?" She immediately went, prepared *chapathis* and curry and brought them to Baba. Baba took them and placed them in front of a dog next to Him. Looking at this she asked, "Is it right on Your part to give them away to that dog, when I brought them for You?" Baba said, "This is indeed the right thing. Mother, feed any hungry creature, it will be consumed by Me. The consciousness that exists in that body and the consciousness that exists in this body are the same. Though the bodies appear different, the indweller is the same. There is no difference in the indweller. Seeing the *athma*, which is one, as many, is bondage or ignorance. Recognising that the

---

[95] Pancakes made of wheat flour.

athma that exists in all creatures is one, is wisdom or liberation. Did you understand My child?" After Baba explained so lovingly, Lakshmi gained wisdom and rejoiced.

ॐ Mrs. Khaparde used to bring oblation for Baba to the mosque everyday. Everyday she invited Baba to come to her residence for His meal. Baba used to smile silently. But, one day He agreed. She prepared everything. Suddenly a dog came. Thinking that it would come in and spoil the sanctity of the food by touching it, she threw a burning stick on it. She waited for Baba, but He did not turn up. After waiting a long time she took the oblation and went to the mosque. On seeing her Baba said, "Why bring the oblation here? When I came in the form of a dog, you hit Me with a burning stick and now for this form you are making all this pomp and show. What is the need for this oblation?" She realised her mistake, fell at His feet, and asked for forgiveness. Baba said, "Mother, give up worshipping the form and adore the *athma*. What is there in these forms? If you burn it, it turns to ashes. If you bury it, it turns into mud. But *athma* has no birth or death, it is uncognizable and non-dual. It cannot be destroyed. It cannot be changed. What is the use of forgetting such an *athma* and running behind the form? Mother, all creatures are My forms. See Me in all. Then alone you can have real *darshan* of Sai. That alone is bliss." Listening to this nectarine teaching everyone rejoiced.

ॐ A devotee named Hansraj told Baba that he had asthma. Baba advised him not to have yoghurt. Unable to control the tongue, this person consumed yoghurt everyday. Everyday when he went for the afternoon *arathi* a cat would eat the yoghurt. One day he avoided going for *arathi* and kept a watchful eye for the cat. As soon as the cat came in he beat it with a stick. After that he went for Baba's *darshan*. Baba addressed the people around Him and said, "There is a mad fellow here who wants to eat yoghurt and die. In order to

save him I am going in the form of a cat everyday to eat the yoghurt. Unable to recognise the truth, he avoided coming for the afternoon *arathi* today and waited there. He beat Me when I went there in the form of a cat. Look," and showed His back to them. His back had the marks of the beatings.Hansraj repented seeing this. He began to weep, he fell at Baba's feet and said, "Baba, I am that sinner. Please forgive me. I will never repeat it." Baba lifted him up and said, "Child, My speciality is not only to prescribe the diet but also make one practise it. I am not confined to this form alone. All forms are Mine. Those who adore Sai in all forms are the ones who really adore Sai. Realise this and act accordingly." He followed Baba's advice and derived great benefit.

To the *jeeva* that suffers from ignorance called asthma, God prescribed a dietary restriction on sensual pleasures called curd. But due to lack of control over the tongue (i.e. **vasanas**[96] of many births), he enjoys sensual pleasures called curd. Then Lord isolates him from these pleasures in order to uplift him. Unable to recognise the secret, he abuses God for the loss of his pleasures. This is the inner significance behind Hansraj beating the cat.

When God, in the form of a guru reveals the secret, then the creature sacrifices the pleasures, destroys ignorance, and gets liberated. This is the divine meaning taught by this *leela*.

ॐ Once someone made a mark of trident on a calf and left it. It began to wander about freely and destroyed gardens and backyards. Unable to tolerate it people decided to feed it by putting it in a shed meant for stray cattle. The responsibility of looking after it was given to a person named Bikku

---

[96] Desires; tendencies.

Marwadi. That night Baba appeared in the dream of Appaji Patil and said, "Appa, are you still sleeping peacefully? I have been sent to the slaughterhouse. I am tied in the yard of the slaughterhouse. Come and release Me." Appaji Patil got up and went to the slaughterer's house and found the calf tied in the yard. He understood the mistake made by Bikku Marwadi. Bikku Marwadi had sold the calf to the slaughterer. Appaji brought the calf back and tied it in the shed meant for stray cattle. He called everyone and punished Bikku Marwadi. By this *leela* Lord Sai declared that, He is the indweller of all creatures.

ॐ One day a dog creeped into Mahalsapathi's house. Mahalsapathi got angry and hit it with a stick. Later when he went for Baba's *darshan*, Baba said, "Mahalsa, what mistake did I commit that you hit Me? If you did not want Me to come, you could have told Me" and He proceeded to show the injury on His back. Mahalsapathi wept seeing it and prayed, "Lord, unable to recognise that You are the embodiment of all creatures, I, being ignorant, have beaten My God. I am a sinner. Please forgive me Lord. Grant me wisdom. You are my saviour. Bless me that I may not make mistakes." Baba said, "**Bhagath**[97], real wisdom is obtained only after giving up body consciousness. You must travel from diversity to unity. Believe that the soul is one, though bodies are many. Feel that your ownself is in the other body. Then you will comprehend the reality." Baba lovingly taught him a lesson.

ॐ One day a person named Nana Saheb Dengale prepared a delicious dish and offered it to Baba in a plate. Baba accepted it and immediately clapped His hands. A dog came in and Baba kept those delicious items in front of it. The dog ate them hurriedly. Seeing the diseased dog Dengale felt

---

[97] Baba used to call Mahalsapathi as Bhagath meaning devotee.

loathsome. Immediately Baba threw away the plate angrily, "When you hate God, why do you want to offer oblation to Him? Am I not present in that form? I have infinite mouths and tongues. Through all mouths I eat and through all tongues I taste. What is the use if you cannot understand this? Sai is not this body – He is *athma* – Realise this. Realise that this athma is in all creatures, in both animate and inanimate and He is everywhere."

ॐ Baba never allowed anyone to apply Sandal paste on Him. One day a person named Dada Bhat applied sandal paste on Baba's forehead. Everyone around was surprised to see this. One of them asked, "Baba, You do not allow us to apply Sandal paste, how did You allow this Dada Bhat?" Baba smiled and replied, "Child, while applying sandal paste, Dada Bhat assumed Me to be his guru, Kaka Puranik of Dhopeshwar. Since I am everything I had to accept this *pooja*." It is clear that Lord Sai is in all creatures, in all deities and all *sadhus*. Lord Sai is all pervading. He is both movable and immovable. There is nothing that He is not.

ॐ A lady from Bandra who suffered severe headache came to Baba for a remedy. As she sat near Baba, Baba looked at her lovingly. As His eyes fell upon her, her headache vanished. Baba said, "Child, I know you right from your childhood. From a long time you have been feeding Me sumptuously. I cannot forget you." Since she had come for the first time to Baba, she did not understand what He meant. In order to clarify her doubt Baba asked, "Child, whom do you worship at home?" She said, "Lord **Ganapathi**[98]." He asked, "What about your mother's house?" She said, "There also they worship Lord Ganapathi." Then Baba, in an authentic tone said, "In that form I am consuming everything that you offer, that is why I said so. There is nothing that is not I and

---

[98] Lord of the Ganas; Lord of intellect & Wisdom; Lord who surmounts obstacles.

there is nothing in which I do not exist. I am everything. It is I who receive the worship offered to any form. Call with any name, it is I who respond." Lord Sai who is Lord of all is incognizable divinity incarnate. Devotees realised that Baba is an embodiment of all forms of deities.

ॐ In Akkalkot, Maharashtra there was an incarnation of Lord Dathathreya named Shree Swami Samartha. He lived in the body till 1878. In 1878 when he was about to leave his body, one of his devotees named Keshav Naik cried, "Swami, we cannot withstand your separation. If you leave us and go, who will take care of us?" He prayed to him pitifully. Swami Samartha said, "Child, though I am leaving this body here, I am at Shirdi in another form. That too, is my incarnation. Go to Shirdi and serve me in that form and be liberated." Saying thus, he left his body.

After some days Keshav Naik along with his son Ramachandra Naik went to Shirdi. On the way they met two Brahmins who were also going to Shirdi. On the way the Brahmins heard something against Baba and so they decided not to prostrate before Baba, as He was a Mohammedan. After reaching Shirdi they too came along with Keshav Naik into the Masjid. Baba said to Keshav Naik, "Child, you and your son can come in. Those two Brahmins who are possessed by the devil of **karma**[99] need not come in or prostrate before Me. They can go away." Later He asked Keshav Naik to bring a few leaves from the neem tree. He gave the leaves to the Brahmins also and asked them all to eat. To the Brahmins the leaves were very bitter but for these two they were sweet.

Through this *leela* Baba preached that this world which is full of sorrow becomes nectarine to those who have complete faith in God. To those who do not have faith in

---

[99] A righteous act; fate; inescapable obligation.

God, this world remains sorrowful and bitter. Complete faith is the main requisite in attaining God.

ॐ Harishchandra Pithale of Bombay came to Baba for a remedy for the convulsions his son was suffering from. With Baba's grace the disease was cured. Later when he asked Baba's permission to go, Baba said, "Child, I had given you two rupees earlier. Now, I am giving you three more rupees. Keep them in your *pooja*. You will derive benefits." "This is the first time I have come to Shirdi. What does Baba mean by saying that He had given me two rupees earlier," Pithale thought. After reaching home he related the whole story to his mother. She said, "Son, just as you took your son to Baba, your father had taken you to Swami Samartha of Akkalkot. Just as Baba gave you three rupees, Swami Samartha gave your father two rupees to be worshipped. After your father died those rupees were lost. Baba meant that He is the Swamiji of Akkalkot. That is why He gave you these rupees. Worship them." Through this Baba proved that He is the manifestation of *sadhus* and great souls.

ॐ After the demise of Akkalkot Swami, a devotee named Bhai Krishnaji, began to worship Swamiji's photo and whenever possible went to Akkalkot to have *darshan* of Swamiji's **padukas**[100]. One day he decided to visit Akkalkot. That night, Swamiji appeared in his dream and said, "At present I am in Shirdi. Why go to Akkalkot? Come to Shirdi and worship me there." Bhai Krishnaji visited Shirdi and stayed with Baba for six months. But still he desired to visit Akkalkot. He asked Baba's permission for the same. Baba said, "Why do you get attracted to Akkalkot? The Swamiji who was there is now here in this form." With that he gave up the idea of visiting Akkalkot. Truly, Baba is the embodiment of all great souls.

---

[100] Sandals.

ॐ Narayan of Thane became ill and was bedridden. His friends gave him Baba's photo and vibhuthi. With that, his ailment was cured. He heard that Baba was a Muslim fakir. Therefore, he kept Baba's photo away from Akkalkot Swami's photo, which he worshipped regularly. That night a fakir appeared in his dream and said, "Swamiji and Sai are not different from each other. Both are one." From then onwards he kept Baba's photo and Swami's photo in the same place and began to worship them.

ॐ In the year 1918, a devotee named Bapuji Shasthri washed Baba's feet with the sacred water of the Ganges. Later he asked Baba's permission to go to Sajjanghad. Then Baba said, "Here I am in this form and there I am in that form. Though bodies are different I, the indweller, am one." Somehow this person went to Sajjanghad. Baba granted him *darshan* at Sajjanghad and proved that He was Samartha Ramdas. Lord Sai is an embodiment of the concentrated power of all incarnations.

ॐ Once Baba told a devotee named Mankewala that Akkalkot Swami, Thajuddin Baba, Dhuniwala Dada, Vishnudevananda Saraswathi, Gajanana Baba were all His forms and that Lord Dathatreya's power is accomplishing all tasks in these forms.

To a devotee of Ramana Maharshi, Baba said, that He and Ramana were not different. Both are one. Similarly He told that He was Shree Narasimha Saraswathi and Shree Manikya Prabhu. Once He said that He was Kabir earlier. To quote precisely, Baba was all great souls, all creatures, all animate and inanimate. There is nothing, which is not He. He is *paramathma.*

ॐ Once an old devotee of Baba named Nana Saheb Chandorkar came to Shirdi for Baba's *darshan.* On seeing him Baba said, "I am immensely happy to see you. I want to

eat **puran polis**[101]. Please bring them. In those days there were no hotels in Shirdi. There were no grocery shops either. There was no one on hire to cook what we wanted. Residences of devotees like Dixit too were far off. He had no acquaintance there. It was not possible to explain to Baba all these difficulties. Whatever He said had to be done. With great struggle he went to Kopargaon, pleased one lady and had *puran polis* made. He came to Baba on the next afternoon with *puran polis* in a box.

Baba saw them and said, "I just filled My stomach with them, why do you bring them again? I don't want them, take them back." Listening to these words, he shed tears. "Baba, is it just? As You asked, I struggled hard and got them made. I have come just now. How could You have eaten them already?" he asked. Listening to this Baba said, "Oh mad one! I had come in the form of ants and consumed it. How can you realise it?" Nana pleaded, "Baba, since I have faced so many difficulties, eat at least one." Baba replied, "Look! My stomach is so full and you won't listen." He vomited and showed pieces of *puran polis*. Baba said, "I am there in all creatures. All creatures are My forms. Those who see Me in all creatures are the ones who have really seen Me. Did you understand?" He was satisfied and distributed it as Baba's *prasad* to all the devotees and he too partook of it.

ॐ Once a middle class man, who had devotion and feeling of surrender, came to Shirdi for Baba's *darshan*. Baba enquired about his well being and later said, "Bring a green colour turban and a silk robe for Me. I like them." Since he was very poor he did not reply and remained quiet. Once again Baba said, "Why don't you move from here? Go and get them fast." It was an order. The poor man could not do anything. He could not afford to buy the items. Since he had to obey

---

[101] A kind of sweet cake made of wheat flour, green gram and jaggery.

the Lord's command he said, 'yes' and walked away. The Lord alone knew what he did. He appropriated the desired things and offered them to Baba on the next day. Immediately Baba called a fakir, dressed him with the turban and robe, and sent him away. Looking at this the poor devotee was surprised and began to sob. Baba said, "What happened? Why are you weeping? Did you not give them to Me wholeheartedly? You have given with so much love, then what is the reason behind your sorrow?" Listening to these words, he cried all the more and said, "Baba, in spite of knowing my financial status You asked me to bring them. Somehow, by Your grace I brought them. Instead of wearing them Yourself, You gave it away to the fakir. What was my mistake? Why did You not wear them? I should have rejoiced seeing You in those clothes, but why did You do this?" Baba said, "Child, your intellect could comprehend only this much. Who is that person? Is it not I? I am in everyone. I alone wore them in that form. Recognise this truth and be joyful.

ॐ On a *Shivarathri* day Dasganu Maharaj was proceeding for his bath in the River Godawari. On the way he went to Baba and said, "Baba, I am going to have a bath in the Godawari." Baba said, "Ganu, at present there is nothing anywhere; everything is here. Why go to **Ganga**[102], when Ganga is here." Dasganu was disappointed and fell at Baba's feet. Immediately water of the holy Ganges came from Baba's feet and fell into Dasganu's hands. He rejoiced that Baba was truly **Lord Srimannarayana**[103]. He derived bliss realising that Baba was the embodiment of all deities.

---

[102] River Godawari is referred to as Ganga in the South.

[103] Dasganu Maharaj referred Baba as Lord Srimannarayana because it is said that Ganga is born at Lord Vishnu's feet. 'Vishnu padodbhavi Gangi'.

ॐ Once Dasganu Maharaj wanted to go to **Prayag**[104] and bathe in the Ganga, Yamuna **sangam**[105]. Before going there, he went to Baba to seek His permission. Baba said, "Ganu, why take all the trouble to go there? Aren't Ganga and Yamuna here? Believe Me. This itself is Prayag. Ganga and Yamuna are here itself." Dasganu agreed and prostrated to Baba. As he bent down Ganga and Yamuna began to flow from the lotus feet of Baba. Dasganu composed beautiful songs about this there itself and sang them. Lord Sai is the embodiment of all deities and all *theerthas*. All *theerthas* like Ganga, Yamuna, Godawari, Krishna etc. are an infinitesimally small part in Him. Baba is truly the divine incarnate.

ॐ Once a devotee wanted to take a photograph of Baba. Baba refused. He did not listen to Baba and when Baba appeared to be in another frame of mind, he quietly photographed Him. He was surprised to see that when the photo was developed it was the picture of his guru. Through this *leela* Lord Sai proved that He is the embodiment of all great souls and gurus. Surely, Lord Sai is Master of all.

ॐ In the year 1917, Mrs. Tharkad came to Baba along with her son. Baba called this boy and asked for eight rupees. When the boy said that he did not have them, Baba asked him to go to Jog and get them. At that time Jog was explaining the '**Dhruva charithra**[106]' to people around. When this boy arrived Jog was saying, "*Sadhus* and great souls are employed by God but they are not God and can never become God. No matter how many miracles or *leelas* they may perform, God is God and a *sadhu* is a *sadhu*." Listening to these words, the boy became angry and returned to Baba. He said, "Baba, why

---

[104] A confluence of river Ganga, river Yamuna and river Saraswathi known as Thriveni sangam at Prayag in Allahabad.

[105] A confluence of rivers.

[106] History of Dhruva.

did You send me to Jog? He says that You are not God, You can never become God and that You are merely employed by God." Baba smiled and said, "It is true. I am what he said. I am a poor fakir and that is all." The boy bravely said, "Baba, do not talk like this and deceive us. We firmly believe that You are God. We should not listen to anyone abusing *sadhus* and great souls. *Sadhus* and God are one, isn't it?" Lord Sai lovingly took that boy close to Himself and said, "Child, read good epics related to God everyday and do **namasmarana**[107]." The boy said, "Baba, if for any reason I do not follow I will incur sin. Therefore, I will only think of You." Baba rejoiced listening to these words and told the boy's mother, "Mother, your son's responsibility is upon Me. He is Mine. My devotee's responsibilities are My responsibilities. When My devotee is in difficulty I rush to him spreading all My four hands and protect him." Immediately the boy said, "Baba, just now You said that You are only a poor fakir. If You are not God how can You possess four hands." Listening to his question, Baba was extremely happy. He pulled the boy on to His lap and blessed him by glimpsing at him with His **yoga dhrishti**[108].

Baba always concealed His divinity. To those who had the power of cognition, He mentioned that He was God. There are many such incidents and occasions. Through this *leela* one can discern that though Baba was the divine incarnate He tried to hide His divinity. In fact, Baba was truly *Paramathma.*

ॐ When devotees occasionally used to ask Baba to take bath, Baba would reply, "I just had bath in Ganga at Kashi, what is the need to have it again?" Similarly once He said, "I am just coming from Kolhapur and Oudumbharwadi." From

---

[107] Repetition of the Lord's name.

[108] A glance of the guru for spiritual upliftment.

this we can conclude that Lord Sai is the Trinity God – Dattatreya incarnate. Lord Sai is the essence of all deities. In Shirdi they eulogize Him – "You are The Digambara Datadeva, Who is receiving alms in Kolhapur, taking bath and performing **japa**[109] in Kashi, drinking the unsullied waters of river Thungabhadra and reposing in Muhurpuram." Baba presides over all deities. All deities are in Him.

ॐ Bhai Krishnaji Alibaghkar was a devotee of Akkalkot Swamiji. Everyday he worshipped and offered *arathi* to His photograph. Once he decided to visit Akkalkot and worship the *padukas* of Swami Samartha there. That night, Swami Samartha appeared in his dream and said, "Child, you need not come to Akkalkot anymore. What is there in Akkalkot? At present my residence is Shirdi. Go to Shirdi and worship me in that form," and vanished. Krishnaji pondered over the dream and eagerly awaited an opportunity to pay a visit to Shirdi.

At that time a doctor named Rama Rao Kotare of Bombay was planning to call on Shirdi. He invited his friend to accompany him, who in turn invited his friend Krishnaji to join. Krishnaji immediately agreed as he was already planning for the same. All the three left for Shirdi and had Baba's *darshan*.

Bhai Krishnaji experienced that both Baba and Akkalkot Swamiji were one and the same. He firmly believed that Baba was God. He developed acquaintance with Bhaktha Sagun and Dixit and came to know about Baba's life through them. They told Krishnaji that earlier Baba used to sit under the neem tree in *samadhi*. As soon as he heard this, he got a divine idea. He decided to install Baba's *padukas* in the consecrated place where Baba used to sit. Everyone liked the

---

[109] A systematic repetition of the Lord's name.

idea. His friend, who was a compounder, asked if his doctor could get the *padukas* made. On learning about the idea the doctor got them made with a sculptor from Bombay and took them to Upasini Baba who lived in the Khandoba temple. Upasini Baba gave further directions. He advised them to carve a lotus, counch, and wheel on each of the *padukas*. He also composed a verse, which proclaimed the greatness of those *padukas* and told them to get the verse too carved over a marble stone.

The *padukas* were made according to the specifications made by Upasini Baba. The doctor had them beautifully carved in Bombay and sent them to Shirdi with his compounder. Upasini Baba saw them and gave his approval. Devotees rejoiced seeing them and prayed to Baba to permit their installation. Baba, who loved to please His devotees, gave His consent with a smile. He even advised that it should be installed on **Shravana shuddha pournami**[110]. Everyone was happy to listen to these words. Shravana pournami came. That day devotees worshipped Baba and offered *arathi* early in the morning. Later at 11 'O' clock G.K.Dixit held the divine *padukas* on his head and everyone went in a procession from the Khandoba temple to Dwarakamayi singing **bhajans**[111]. All the devotees did **jai jai kar**[112] and prostrated to Baba. Baba blessed the *padukas* by His divine touch and said, "Children, do not consider these *padukas* ordinary. These are God's *padukas*. These **nirgun padukas**[113] will make the true devotees attain the reality." He asked the devotees to install them under the neem tree. All the devotees cried loudly in unison, "Victory to our Sadguru Sainath Maharaj, who is existence, wisdom and bliss." Later all the

---

[110] Full moon day in the month of Shravana.

[111] Sacred singing of devotional songs in praise of God.

[112] Acclamation.

[113] Attributeless sandals.

devotees went in a procession to the neem tree and installed them there. Arrangements were made for daily worship.

Bhai Krishnaji made arrangements for the *paduka* installation and left for his hometown. He came later at the time of the installation. After the installation he sought Baba's permission to go to Akkalkot. Baba said, "Why do you go on repeating Akkalkot? What do you think is there? What business have you got there? At present everything is here. Akkalkot Swami is presently here. We both are one." Krishnaji's ignorance was dispelled. Realising that Baba is an embodiment of all creatures, all deities, all *sadhus*, all animate and inanimate and that He is all pervasive *sathchithaanda athma*, he prostrated before Baba.

ॐ Kashinath Upasini Shasthri, a great soul, and devotee of Baba, resided in the Khandoba temple as per Baba's orders. Being a very orthodox Brahmin he prepared food for himself. All the items cooked were offered to Baba at the Masjid first and only then were consumed. Once Baba said, "Kashi, why do you have to come here? I Myself will come there." Later He said, "Even if I come, can you recognise Me?" A few days passed. One day Kashinath finished preparing food, a black dog came to him and looked at him pitifully as if asking for food. As he intended to give an oblation to Baba first, he neglected the dog and went to the Masjid. Looking at him Baba said, "Neglecting Me there, why do you bring all this here?" Kashinath said, "How and when did You come there, Baba? I only saw a black dog there." Baba said, "Am I not that black dog? Is Sai only this body? Is this your opinion? Without purity of thought how can you attain salvation? I am all pervasive. I am all creatures. Recognise this truth and become liberated." Kashinath said, "I will not repeat this mistake, Baba." Baba smiled and said, "Let us see!"

On the next day, as soon as Kashinath finished cooking, a low caste person came and looked at him hungrily. Being an orthodox Brahmin he became infuriated and berated him. He went with the oblation to the Masjid. Baba became furious seeing him, "You abuse Me when I come in the form of a low caste man, what work do you have now with this form? Get away and don't ever come here," He castigated him. Kashinath realised his mistake, fell at Baba's feet, and begged for forgiveness. Baba, who was the embodiment of love, soon became calm and said, "Kashi, if you, behave like this then what about others? What was told yesterday is forgotten today. When will you recognise that Sai is the indweller of all hearts? Look anywhere I am there. There is no place where I do not exist. There is no atom that is not Me. Realise this truth and act accordingly. This is true wisdom." From then on Kashinath began to look at the whole world with a developed **Jnana dhrishti**[114]. Then he became Upasini Baba. He became the heir to Baba's spiritual wealth. This was commented by Baba Himself. Those who visualize the whole world as Baba's form shall become the heirs to the spiritual wealth of Lord Sai.

ॐ Haribhau Karnik had Baba's *darshan* on *guru pournima* day in 1917. After he took leave of Baba at the end of his stay, he felt like giving one more rupee to Baba. Shyama told him that he should not go back to Baba after taking leave of Him. Haribhau Karnik went to Nasik and visited the Kalaram temple. A saint named Narsing Maharaj came to him, caught hold of his hand and demanded, "Give me my rupee." He was surprised by this but remembered his thought while leaving Shirdi. He realised that Baba accepted the rupee in the form of Narsing Maharaj. With great happiness he offered the rupee and took his blessings.

---

[114] Vision filled with wisdom.

Through this *leela* it is clear that Lord Sai is all pervasive and present in all great souls. There is no difference between Lord Sai and *mahatmas*. All *sadhus* and great souls are forms of Lord Sai.

ॐ Baba's acts were sometimes strange. Even His words were peculiar. One morning, as He was going towards Lendibagh, He said, "Bring **kashaya**[115] today, I shall wear *kashaya* clothes today." Believing these words to be true devotees brought saffron-coloured clothes for Baba, but He did not wear them. Unable to understand Baba's acts the devotees remained silent.

A millionaire named Booty was a great devotee of Baba. Most of the time he stayed at Shirdi and served Baba. Mooley Shasthri, an orthodox Brahmin of Nasik came to Shirdi because he had some work with Booty. As soon as he arrived he took bath and sat down for his **anushtan**[116]. The afternoon *arathi* was being offered in the Masjid when Baba called Booty and said, "Booty, tell the Nasik Brahmin to come with *dakshina*." Booty conveyed the message and the Brahmin became perplexed. He did not like the order of a Muslim fakir. He thought, "The person who brought this message is Booty. He is a millionaire and moreover I have got work with him, so I have to bear this." He finished his anushtan quickly and left for the Masjid along with Booty, in his sacred clothes. Considering himself very holy and sacred, he remained at a distance from the Masjid and threw flowers towards Baba. Then, lo and behold! All of a sudden, he no longer saw Baba on the seat, but saw his guru, late Gholap Swami in place of Baba. Seeing his guru, he forgot himself and the surroundings. He dashed into the Masjid and fell flat at His feet. When he got up and opened his eyes, he saw Baba asking for *dakshina*.

---

[115] Saffron robes.

[116] Routine worship.

He realised that Baba was not an ordinary man, but a divinity incarnate in the form of a fakir. He cast all his orthodox sentiments aside and offered the *dakshina*. From then onwards he visited Baba often. Since he knew palmistry, one day he asked Baba to show him His hand. Baba ignored his request and giving him four bananas sent him away with His blessings.

Through this act, Baba declared, "I am not bound by body and time. I have no ***prarabdha, sanchitha,* or *agami* karmas**[117]. Do not judge Me with body consciousness. What you have to derive from Me are *dharma, artha, kama,* and *moksha.*

ॐ One night, R.A.Tharkad went out on some purpose. He saw a strange figure under a tree. He got scared seeing this and hurried back to his residence chanting Baba's name. The next morning when he went to see Baba, Baba asked him, "Child, what made you so scared last night?" He said, "Baba, I was scared seeing a devil." Baba said, "Child, that was Me." He said, "No Baba! I have seen it myself. It was indeed a devil with a strange form." Then Baba said, "Child, what have you recognised after staying so long with Me, here? I am everything. I am all pervading. I am subtler than the atom and larger than the largest. Then, am I not present in that devil? You are afraid since you have not realised this fact."

ॐ C.K.Gadgil worshipped Baba with faith that He was Lord Ganesha. To increase his devotion and faith Baba proved to him that He was Lord Ganesha. One day, as Gadgil came to Baba, Baba said, "Look! This cunning fellow is looking at My mouse-vehicle" and laughed. Hearing these words Gadgil was convinced that Baba was indeed Lord Ganesha.

[First day's perusal ends]

---

[117] Prarabdha-fate; sanchitha-accumulated; agami-future karma; karma that will follow in the future as a result of present willful actions.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 5

(SECOND DAY'S PERUSAL BEGINS)

"BABA'S OMNISCIENCE"

ॐ A devotee named Annapurna Bai came to Shirdi in 1916 for Baba's *darshan*. She stayed in a room nearby and came to the Masjid everyday for Baba's *darshan*. One day as she was entering the Masjid, Baba ordered her not to come in, as the Masjid would become **unsacred**[118] if she came in. She did not understand and she went to her room. She received a message that her daughter-in-law passed away the previous day. She realised that omniscient Baba had conveyed the same message in His own style. She offered her salutations to His power.

ॐ Kaka Mahajani came to Shirdi with the intention of spending a few days with Baba. As soon as he came, Baba asked, "When will you go back?" He replied, "Baba, whenever You say." Baba said, "Leave tomorrow without fail." In order to obey Baba's words he left. In his absence his superior fell ill. His presence was essential in his office. Had he not been back in the office it would have led to some complications. Realising this, Lord Sai who was omniscient had sent him back. He became immensely happy about this.

ॐ Dhumal, a lawyer, was going to Niphad to fight a suit. En route he came to Shirdi, had Baba's *darshan,* and wanted to leave for Niphad immediately. But, Baba did not permit him. He made him stay at Shirdi for a week. Meanwhile, the magistrate at Niphad fell ill and the case was adjourned. Baba sent him away at the right time. Dhumal rejoiced dicerning Baba's omniscience.

---

[118] Hindus observe eleven days of ceremonial defilement when any family member passes away.

ॐ Once Dhumal was coming to Shirdi. Throughout the journey, he chanted Lord Sai's name. As soon as he reached Shirdi, Baba said, "Child, I could not sleep yesterday." When he asked Baba the reason for that Baba said, "The *namasmarana* that you did last night was ringing in My ears the whole night." Dhumal realised that Lord Sai is all pervading and omniscient. Though Baba was physically present in Shirdi, in reality He is everywhere. Baba is divinity incarnate.

ॐ Once Dhumal bought a photograph of Baba. He wanted to have it blessed by Baba and receive it from Baba as a divine consecrated photograph. On reaching the mosque Baba summoned him near, took the photograph from his hands and said, "It is good" and gave it back with blessings. Sai being omniscient realised the thought of Dhumal. Dhumal was happy realising that Baba is the indweller of all hearts.

ॐ One day as Baba was sitting in the Masjid with His devotees a lizard on the wall 'tick-ticked'. Out of curiosity and in order to test Baba's omniscience a devotee asked Baba whether this tick ticking of the lizard signified something. Baba realised his intention and said with a smile, "She is overjoyed that her sister is coming to see her from Aurangabad." The devotee could not understand the import of Baba's words.

After sometime a gentleman from Aurangabad came on horseback to see Baba. He was to journey further. He opened a bag and gave grams to the horse. Later he dusted the bag and put it on the horse. A lizard came out of the bag and in the presence of all went strutting to her sister on the wall. Both kissed each other and whirled round in bliss. The devotees were surprised. They rejoiced having experienced Baba's omniscience. They realised that Sai is the indweller of all hearts. They came to know that, the past, present, and

future are like a mirror in front of Baba. They all cried out loudly in unison. "Victory to Lord Sainath – who is existence, wisdom and bliss." They did *jai jai kar* thus.

ॐ Mrs. Pradhan, while going to the Masjid for Baba's *darshan* got scared thinking, "Baba gets angry for no reason. God alone knows on whom and in what way he will be angry today." That day, Baba did not scold anyone. In the evening when she went to take *namaskar*, Baba said, "Child, did you notice? I did not scold anyone today. I do not scold anyone without reason. I am angry, not with My children, but at their drawbacks. By scolding them I remove their faults, drawbacks and sins. That is all." She was happy as she realised that Baba was omniscient and He had seen through her thoughts.

ॐ Once this lady was worshipping Baba. All of a sudden He stopped her and asked her to go to her house at once. As she went home, her babe was crying for milk in the cradle. She fed the babe, put it to sleep and came back to Baba. Baba said, "Now complete the pooja." She was surprised at Baba's omniscience. She was extremely happy that she had, had the opportunity of **darshan**, **sparshan** and **sambhashan**[119] of such a God. Baba's omniscience is beyond words.

ॐ Damodhar Rasne, while massaging Baba's feet, thought, that he would give a share to Baba if he profitted in his business. Baba immediately scolded him saying, "If you get profit in business, you would give Me a share, is'nt it? It is against My principle to get stuck in the shackles of business and, profit and loss. I never like such things. Do not think of such useless things anymore." Rasne was shocked. Baba's omniscience was such.

ॐ The same person, while sitting with Baba, once thought, "Will all those, who come to Sai, benefit? Will all of them

---

[119] Darshan-direct seeing of a holy person; sparshan- contacting the divine or a great personage; sambhashan-conversation or discourse of divine or great personage.

become liberated?" Immediately Baba said, "Rasne, a mango tree is in blossom. Will all the flowers become fruits? Most fall due to various reasons. Very few become fruits. Isn't it? Same is true here." Once Rasne thought, "If Baba were to pass away, how hopelessly adrift I would be and how would I fare then?" Thinking thus, he became sad. Immediately Baba said. "Child, I have no birth or death. No coming and no going. I am forever conscious and all pervading. Whenever and wherever My devotees think of Me, I am present there as their saviour. There is no doubt about this fact. He was very happy to listen to these words of Baba. Sai is an embodiment of omniscience.

ॐ Radha Krishna Mayi was a great devotee of Baba. She had a friend named Bikku Bai. This lady was coming to Shirdi for Baba's *darshan*. On the way she got down at Kopargaon to take bath in the Godawari. By then (in 1916) Radha Krishna Mayi had passed away. Her body was burnt in that area. Seeing that spot Bikku Bai remembered her friend and sobbed. She felt that Baba did not protect her friend in spite of the fact that she rendered great services to Him. Later, she purchased, as a custom, a garland, a watermelon and **kowa**[120] and went to Shirdi. On reaching Shirdi she went to the Masjid and was about to offer them to Baba, when He said, "You have brought them with pain and sorrow. I cannot accept them." Baba refused to take them. Without listening to Baba she tried to garland Him. Then the garland broke strangely into three pieces and fell down. Devotees like Dixit and others requested that Baba should at least accept the *prasad* that she brought. Baba said, "She remembered her friend who died, at Kopargaon. She wept thinking of her and accused Me of not protecting her in spite of her rendering great services to Me. Later, She bought all these things with such guilty impressions. I cannot accept these as they are not brought with devotion."

---

[120] A sweet made out of milk.

In this, not only Baba's omniscience is seen but there is also a lesson that when we offer something to God, we must do it with a feeling of devotion. Through this *leela* one can discern that God never asks for what is offered, He is only concerned with the feelings with which it is offered. One may deceive a two-eyed man but not an infinite eyed all pervading Lord, as He is omniscient.

ॐ Many devotees used to offer robes to Baba. But usually Baba never changed His robe. He always wore the same robe. If any devotees brought robes, He would touch them and give it as *prasad* to other devotees. Once, while Lord Sai was distributing robes to all, a devotee named Narke also desired that Baba should give him one. Baba immediately said, "Narke, do not get frenzied that I am not giving you a robe. Allah does not permit Me to do so." Narke could not imagine how Baba read his thought.

ॐ Once a devotee invited Baba to his residence for alms. Baba sent Vaman Rao as His representative. Narke felt that he should also be sent in the same manner. On the next day Baba told him, "From today onwards you go for alms as My representative." Thus he was sent for four months. Lord Sai is the witness to all hearts. He knew everything, even without being informed. Such a divine power is present in Baba alone, who is *paramathma*, and in no one else. That is the greatness of Lord Sai's incarnation.

ॐ When Dixit was with Baba, he got a letter from Bombay informing that he should be present at court on the 6th of February, 1916 to attend to the case of will. When Dixit told this to Baba, Baba said, "There is no need to go now. Go when I tell you." Dixit stayed back. The court case was adjourned from 6th to 9th and again from 9th to 13th. Baba ordered Dixit to go on the 14th. After he went, he came to know that the case was once again postponed to the 15th. Baba being omniscient sent him on 14th. Dixit realised that Lord Sai was always with him, protecting him and there was no other deity that was equal to Him.

ॐ Once a devotee called Purandhare came to Shirdi for Baba's *darshan*. After a few days, he sought Baba's permission to leave. Baba said, "Go to Nasik first." He went there and found that his relative's children had fallen sick. Sai being omniscient had sent him there to take care of the children at the appropriate time. Purandhare derived great happiness with this knowledge.

ॐ Once Nana Saheb and Dasganu asked Baba for permission to go to some place. Baba asked them to have their meal and then leave. Since it was getting late, and fearing that he would miss the train, Dasganu started without taking his meal. Nana Saheb followed Baba's advice, had his meal, and went to the Railway Station. The train did not arrive till he came. Though Kopargaon was far away from Shirdi, Baba knew very well the time of arrival and departure of trains. Is this a great thing for Lord Sai who knows the minutiae of the whole universe!?

ॐ Sathe purchased a piece of land at Shirdi. He wished his wife to accompany him to have a look at the plot. She refused to join him, as her father did not permit her to go. Sathe became angry and was about to lash her with a whip. Knowing this well in advance Baba sent Megha to call Sathe. Megha came at the right moment and told Sathe that Baba was calling him. As Sathe approached Baba, Baba said, "Why are you so furious? Are you not ashamed of yourself for punishing without discrimination? Your land exists there whether anyone sees it or not. Unnecessary quarrels are not good. If you punish women without reason, you will become a victim to the wrath of deities. Be careful!" Sathe asked Baba to forgive him and said that he would never repeat that mistake again. He went home happily thinking that Lord Sai was with him every second and correcting him for his own upliftment.

ॐ Nana Saheb Nimonkar, **Watandar**[121] of Nimon and Magistrate, was staying at Shirdi along with his wife. They both spent most of their time in the Masjid with Baba, serving Him. It so happened that their son fell ill at Belapur and the mother decided with Baba's consent, to go to Belapur, see her son and other relations and stay there for a few days. However, Nana Saheb asked her to return the very next day. The lady was in a fix and did not know what to do; but her Lord Sai came to her rescue. While leaving Shirdi she went to Baba, Who was standing in front of Sathewada, with Nana Saheb and others, prostrated at His feet and sought His permission to go. Baba said to her, "Go. Go quickly. Be calm and unperturbed. Stay comfortably at Belapur for four days. See all your relations to your heart's content and then return to Shirdi." Omniscient Lord Sai knew her intention. She was happy listening to this. Nana Saheb's proposal was overruled by Baba's decree. Therefore he had to agree and send her.

ॐ One day as Mahalsapathi approached for Baba's *darshan*, Baba said, "Mahalsa, there are two serpents in your house. Be careful and act accordingly." Mahalsapathi went home and found one near the door and another near the pillow of the potter who lived with him. Due to the advice of Lord Sai, who was omniscient, he could detect them in time and thus, was saved.

ॐ Similarly, once Baba told Mahalsapathi, "Mahalsa, bring a lantern, when you come here in the night. At the entrance of the village you will be confronted by thieves. In the night while Mahalsapathi was coming he saw a big snake in the place indicated by Baba. He was surprised at Baba's omniscience. Baba referred to the snake as 'thief', 'death', or 'gentleman'.

ॐ One night, a devotee went to attend nature's call. In the darkness, seeing a snake, he got scared and ran back to the

---

[121] Land lord.

Masjid. Before he could say anything, Baba said to him, "Child, why are you so frightened seeing the thief? Am I not always with you, in you and around you even when you go outside? Why fear when I am there! He was happy at Lord Sai's omniscience.

ॐ As usual one morning, Shyama, Nana Saheb and other devotees came to see Baba. Baba was furious. "Last night My children came here to see Me. No one noticed them and let them starve. Do not stay here, go away,"He said angrily. They went out and enquired about this. They discovered that a devotee called B.V.Vaidya came to Shirdi along with a few others in the night and slept with empty stomachs, as they could not get anything to eat. They regretted for their mistake. They felt happy experiencing Baba's omniscience. Lord Sai's love is the love of a thousand mothers. His power and His love are beyond mundane feelings.

ॐ A devotee named Gardey bought some mangoes from Pune. He offered all of them to Baba. Baba received them happily and pointing to a devotee named Pundit, He said, "Look! Unlike Pundit, he has offered Me all the fruits that he has bought. This Pundit brought **laddus**[122] for Me, ate some when he was hungry and offered the rest to Me. Gadgil gave Me all that he brought." Baba was very happy.

In this world some offer their fruits of *karma* to God and utilise the rest to fulfill their desires. Some people offer all the fruits of their *karma* to God. Lord receives such fruits of *karma* joyfully. Only when devotees offer the fruits of *karma* totally can God give them the fruit of liberation. This is the lesson taught through this *leela*.

ॐ A devotee named Samanth came to Baba and offered Him five rupees. Baba returned them and said, "Child, keep them with you. They will be stolen. Be brave." When he went

---

[122] A kind of sweetmeat.

for his meal, he removed his coat and hung it on the wall. As per Baba's prediction, the five rupees were stolen.

If one offers the five senses to God, their senses shall be stolen, as they have no contact with the subjects. Since the **jeeva**[123] has long contact from many births with these senses, he might feel sad when they are stolen. Therefore, Baba (*Paramathma*) told the devotee (*jeeva*) to be brave. Through this *leela* Baba illustrated this divine message.

ॐ A devotee named Sambhare came to Shirdi for Baba's *darshan* and stayed for a couple of days. He wanted to start early so that he could reach Bombay on the next morning. He asked Baba for permission. Baba said, "Why are you in such a hurry? You will reach by afternoon." So saying, Baba stopped him for sometime. Later He permitted him to leave and blessed him with *Udi*. His train was late by four hours. Therefore, he reached Bombay four hours late and it was afternoon.

Sadhakas are anxious to reach the goal (*athmic* state). However their achievement of the goal depends on their steadiness on the path. As you know, it is not expected to reach the goal soon when the *sadhana* is mild. Lord Sai makes it clear to all His devotees and *sadhakas* through this *leela* and comments, "You will surely reach the goal once you dwell in the path of *sadhana* towards God. But don't hurry? You too will reach God by His grace with some lapse of time."

ॐ Once Narke came to Baba seeking permission to leave. Since it was already late, he was in a hurry and worried whether he could catch the train from Kopargaon. Recognising this, Baba assured him, "Narke, why are you in such a hurry? I will also come with you. You will catch the train. Do not be afraid." He was happy listening to this and set off to

---

[123] Individual soul.

Kopargaon. As he reached the Godawari it became dark. Since it was dark and the water was gushing voilently, no one agreed to ply the boats. Narke was worried. Suddenly, a Mamalathdar came and a special boat was arranged for him. He too, crossed the river in it and reached the station. The train arrived only after he reached the station. Baba's omniscience was evident to him with these events. Lord Sai, who is omniscient, knows everything. Lord Sai is the embodiment of the *Vedas*.

ॐ Sometimes, Baba's words were beyond anyone's understanding. One day Baba suddenly asked, "I want **Sankranthi Halwa**[124]." One devotee agreed to bring and went to enquire in the sweet shops. He returned and said, "Baba, since **Sankranthi**[125] is a long time from now it is not available anywhere." But Baba insisted that He wanted it right away. No one understood why Lord Sai behaved thus. Just then a postman came and handed over a parcel to Baba. That parcel contained Sankranthi halwa. One devotee sent Sankranthi halwa in advance for Baba to eat. Baba consumed it lovingly with joy. Everyone realised that Lord Sai was referring to this and rejoiced.

ॐ Some people, came to Baba, out of devotion while, some came to test Him. A person named Hari Kanoba who belonged to the latter category came to Baba. He wore new expensive sandals. He left them at the entrance and walked in, wearing a **jari**[126]-bordered turban on his head. He had Baba's *darshan* and came out finding his new sandals lost. He felt very sad. Somehow, he went to his room, had food and not knowing what to do was strolling back and forth.

---

[124] A sweet made on the Sankranthi day.

[125] The transit of the sun or a planetary body from one sign of the zodiac into another; particularly applied to the passage of the sun from Sagittarius to Capricornus in January when the Hindus celebrate the Pongal feast.

[126] Silver or golden thread.

Meanwhile, a boy came with a stick in his hand, on the top of which was suspended a pair of new sandals. He came on the streets exclaiming, "*Hari ka beta, jari ka pheta*!" Seeing the sandals, he went there, took them and asked the boy, "Who gave you these sandals? How did you know my father's name?" The boy replied, "Lord Sai gave them to me. He told me to find Hari with a *jari* bordered turban and give them to him." Hari Kanoba was surprised at this. Realising that Lord Sai was omniscient and master of all he hurried to the Masjid and fell at Baba's feet. He repented and understood that testing great ones is sheer ignorance. Baba lifted him up with a smile, blessed him, and sent him away.

ॐ Though all great souls appear to be different physically, they are all one spiritually. Vasishta, Valmiki, Vishwamithra etc. were great **maharshis**[127] and they themselves were **brahmanishtas**[128]. In spite of this they had the highest regard for Lord Rama and showed their love and devotion to Him. Similarly all *sadhus*, saints and great ones have devotion to the incarnation.

In the Bheema Shankar temple, at Pune, lived a great *sadhu mahathma*. A person named Gadgil used to visit him often. That *sadhu* advised Gadgil to visit Lord Sai of Shirdi. Gadgil did not have faith in Lord Sai. Just to obey the *sadhu* he went to Shirdi and asked Shyama, "Where does Sai Baba live?" At that time Shyama had no faith in Baba. Therefore, he said, "There is a mad fakir who lives in that Masjid, you can go and enquire about him." As Gadgil approached, Baba became furious and said, "Do not come into this Masjid with a skeptic mind. Do not come as a duty since someone asked you to come. Come with devotion or go away!" Lord Sai being omniscient recognised Gadgil's skeptic mind. Realising the omniscience of Sai, Gadgil fell at the feet of Lord Sai with repentance.

---

[127] Great saints, fully knowing the omnipresence of God.

[128] Those with steady contemplation of Brahma.

ॐ In 1913, Baba told Narke, "Child, your uncle Booty will build a temple here and you will become it's manager." As predicted by Baba, in 1918, the Sai temple (*Samadhi Mandir*) was built by Booty and Narke became its manager. What an omniscient Lord He is!

ॐ A native of Aurangabad borrowed Rs.1,400/- from Bapu Saheb Jog and gave a note to him. Though the dead line mentioned on the note was nearing, he did not come to return the money. To get the money back, Jog asked Baba's permission to go to Aurangabad. Baba said firmly, "You need not go to Aurangabad." Irritated Jog said, "Should I leave all the money to him? Then, how shall I live?" Baba said, "Why do you crave for money? Where will that money go? Be patient, it will come walking on its own."

Jog suppressed his anger. He thought that Baba could not understand his difficulties. He said, "Baba, You do not know anything. Unless I file a petition against him, he will not return it." Baba said, "What will you gain through a case? It is only money. When I assure you that money will come without filing a case, why don't you believe Me? If you have no faith in My words why do you surrender to Me? Surrender to the money itself." With this Jog realised his mistake and gave up the idea. Meanwhile, the deadline was over. Jog thought that his money would never be returned.

After a few days the man came to Shirdi, told Jog all the difficulties he had faced, and returned all the money. Jog refused to take the money because he repented witnessing Sai's omniscience in front of his eyes. Later they both went to Baba. He asked for forgiveness and offered all the money to Baba. Baba took some of it and gave back the rest to Jog. Baba smiled and said, "Hey Jog! Have'nt My words come true?" Jog bowed his head down in repentance in front of Omniscient Lord Sai.

ॐ In 1913, Mehiley came along with his daughter to Baba. His daughter had a harelip. He prayed Baba to set it aright. Baba said, "Child, I can make your daughter's lip aright. But what is the use? Her life is very short. On the coming **Margashira shudha chathurdashi**[129], she will pass away. Do not grieve over this. Birth and death are common to *jeevas*. God alone is the giver and receiver. He is taking what He had given. Be brave and try to seek liberation. The child passed away on the day predicted by Baba.

ॐ Narke's parents were Baba's devotees. He was intelligent and was educated abroad in Geology. As a result he had no faith in God, *Sadhus* or **Mahathmas**[130]. On the insistence of his parents he visited Baba once. On Seeing Baba, becoming furious for no reason, he concluded that Baba was a mad fakir. When he went for the afternoon *arathi*, Baba called him near and said, "Child, I am not mad. Why will I get angry for no reason? My anger is a blessing to My children. My mode of action is different. My method of protecting is different." So saying, Baba lovingly caressed him. He relented, experiencing Baba's love. He was surprised at Baba's omniscience. He could not understand how Baba grasped his thoughts. Realising that Baba was omnipresent and omniscient, he fell at His feet with devotion. From that day he too became a devotee. He served Sai and obtained liberation.

ॐ Baba's devotees would send money orders to Baba in the name of Shyama. They would send as much as they felt like. One day when Baba went out somewhere, a money order for two rupees arrived in the name of Shyama. The postman gave him two, one rupee coins and proceeded on his way. Seeing them Shyama got a nefarious idea of testing Lord Sai's omniscience. He immediately hid them under the ground in front of the Masjid and did not inform Baba about

---

[129] The fourteenth day of the waxing of the moon in the month of Margashira.

[130] Great souls.

it. Six months passed. Baba, though omniscient, did not enquire about them. Shyama felt happy that he could veil Baba's omniscience.

One day, thieves broke into Shyama's house, and stole his property. This incident made Shyama very sad. He began to pity his plight and revealed the entire episode to Baba, "Baba, why didn't You protect me when I was being robbed?" Baba said calmly, "Shyama, if thieves stole your property, you at least have Me to turn to and pour out your frustration, but six months ago thieves stole My two rupees. To whom shall I tell My difficulties?"

Listening to Baba's words Shyama became pale. He felt as if Baba struck his cheek. He could not veil Sai's omniscience. On the other hand, he faced the reaction of it. He said, "Baba, for the sake of two rupees, will You punish me so severely?" Baba said, "Shyama, what two hundred rupees mean to you, being a teacher is two rupees to Me, being a beggar." Shyama's ignorance vanished. He realised his mistake, fell at Baba's feet, and asked for forgiveness.

What we do to others, comes back to us in return. Good begets more good and bad begets more bad. *Karma* is very subtle. If you can't do good, don't do it, but do not harm anyone. This is the meaning of this *leela*.

ॐ Once a lawyer from Pandarpur came to Baba, prostrated at His feet and offered *dakshina*. Baba said, "How cunning people are! They abuse in front of others and give *dakshina* when they come here." No one understood whom Baba was talking about. They were talking among themselves in whispers. The lawyer said with devotion, "Baba is talking about me. Once the Sub judge of Pandarpur came to Shirdi for the improvement of his health. I criticised him saying that his faith was foolish and Sai Baba was a mad fakir and a cheat. Now I realised that He is God and He is omniscient."

ॐ A devotee from Bassin sent a bunch of plantains to Baba through his servant. The servant took the fruits and sat in a corner of the Masjid. Baba called him and asked him to get one plantain from the bunch. Baba ate it and said, "Send a telegram to your master, that I had a fruit. Otherwise he will not eat anything." When devotees enquired about it the servant said, "What Baba said is true. My master told me to give a telegram as soon as Baba eats at least one fruit. He said that he would not eat until then." Everyone rejoiced at Lord Sai's omniscience.

ॐ Joshi sent ten rupees through a friend of his to Baba and requested him to photograph Baba. The friend reached Shirdi, gave the *dakshina* to Baba, but was afraid to take a photograph. Baba said, "Child, why don't you take a photograph? Please take it." Though amazed at Baba's omniscience, he took the photograph happily. Sai knows everything. There is nothing that He does not know.

ॐ Pradhan was initially a devotee of Shree Madhavnath Maharaj. Once, Maharaj asked Pradhan to have Baba's *darshan*. Following his guru's command he began his journey to Shirdi. As he was leaving, Shree Madhavnath Maharaj said, "Please convey my salutations to Lord Sai." Pradhan's mind developed many doubts – "Why is my guru, being a Hindu, sending me to a Muslim fakir? Why is he conveying his salutations to the Muslim fakir?" Finally, Pradhan reached Shirdi and sat with other devotees in the Masjid. Baba told the other devotees, "Today Shree Madhavnath Maharaj's son has come here. Today let us all relish his *prasad*." Pradhan was shocked to hear this. Baba called him near and said, "Today golden bags were sent to Me on a donkey's back. But, the thieves stole them on the way. A goldsmith should be engaged in the job of piercing the ears only. Now a days it is difficult to live a pure life in this wicked world." Baba smiled and continued, "To realise this alone he sent you to Me. Go and convey this to him."

A skeptic person, who is unable to realise the truth, is a donkey. The salutations of a *Mahathma* are the golden bags. The fact that the salutations were not conveyed to Baba is compared to thieves (doubts) stealing those bags away. The goldsmith should pierce the ears alone, conveys the message that a person should only do the work allotted to him. A goldsmith alone can pierce the ears. Similarly, a wiseman alone is capable of dispelling ignorance. That is why Shree Madhavnath Maharaj sent his devotee to Lord Sai, who is wisdom incarnate. Only wisdom incarnate can dispel ignorance. This was explained by Baba in a subtle way. With the next sentence he meant that people, full of doubts, criticise great souls and God. To live a pure life amidst such people is difficult. With these words Pradhan's doubts vanished. He realised Lord Sai's omniscience and from then onwards, he too became a devotee of Baba.

ॐ One day for some reasons, Mahalsapathi struck a diseased dog. Later when he went for Baba's *darshan*, Baba was telling another devotee, "Child, in this village, like Me there is a diseased dog. Just as everyone abuses Me, people beat it." Mahalsapathi realised that these words were meant for him and begged for forgiveness.

Through this *leela* Baba proclaimed that no creature should be harmed. Even if there is some reason behind it, what do we gain by harming them? Those poor creatures do not know good or bad, justice or injustice. Thinking thus and assuming all creatures as forms of Lord Sai, never harm anyone. Sai *Avathar* is the one who taught ***sathya, dharma, shanthi, prema,*** and ***ahimsa***[131].

ॐ Once two Parsi devotees came to Shirdi. They could not get accommodation in the first floor of **Dixit wada**[132]**.** In their presence some rich people were given accommodation

---

[131] Truth, Righteousness, Peace, Love and Non violence.

[132] A building built by H.S.Dixit.

in the same place. "Such injustice should not happen in Lord Sai's **darbar**[133]," they thought and went for Baba's *darshan*. Baba showed them to Shyama and other devotees and said, "Give them accommodation in the first floor of Dixit wada. They are feeling very bad about not receiving accommodation and are thinking that such injustice should not take place in the *darbar* of Sai." They were surprised at Baba's omniscience. It would be incorrect to say that Sai knows our mind, because our mind itself is Sai. They were unable to comprehend this fact.

ॐ A devotee named Sadashiv came for Baba's *darshan*. Baba made him sit near Him. This person had a habit of eating early in the morning; therefore he was feeling very hungry. But, Lord Sai did not give him permission to leave. Not knowing what to do he was confused. Meanwhile, a devotee offered pieces of *kowa* to Baba. Baba accepted them lovingly and threw a big piece of *kowa* on Sadashiv's lap. He wanted to take it home as *prasad*. Realising this Baba said, "You must eat it right now." After consuming it, his hunger was partially satisfied. Baba immediately threw another piece of *kowa* onto his lap. He kept this aside thinking that this at least would be meant to be taken home as *prasad*. But, Baba asked him to eat that too. After eating the second piece his hunger was quelled. He realised that Baba gave him *kowa* to eat because He knew that he was hungry. He was happy to know that Baba was omniscient and the indweller of all hearts.

ॐ A devotee named Jog wanted to go to Kopargaon to invite Brahmins of his sect to attend the annual rituals of his father. He went to Baba seeking His permission for this purpose. Baba said, "Why go to Kopargaon? They will come here in time." Jog asked, "Who will come and how will they come without invitation?" Baba replied, "Believe My words. Why take the pain of going so far? Do not go anywhere."

---

[133] court.

On the day of the ritual, two Brahmins came from Punathamba to have Baba's *darshan*. After *darshan* they asked Baba whether there were any Brahmin houses for food. Baba sent them to Jog's house. Jog was surprised to see them as they belonged to his sect. "What an Omniscient Lord, Sai is! Man cannot comprehend Him and His power. Baba is incomprehensible," thought Jog and offered prayerful salutations in his heart of hearts.

ॐ All the members in the family of Joshi, except him, were devotees of Baba and visited Baba. All the members of the family told him about Baba and asked him to pay a visit to Him. He said, "Only if Baba sends me *prasad*, before I go to Shirdi, will I believe His greatness and have faith in Him."

At the same time, in Shirdi, a person from Konkan came to see Baba and was about to leave. Baba, giving him a packet of *vibhuthi*, said, "As you journey in the train, give this *prasad* to whosoever comes to you and asks for some place to sit. Do not forget this." He began his journey. The train crossed Kalyan and reached Thana; and still no one turned up.

The station where he had to alight was fast approaching. He was lost in thought about what he should do. Just then, a person who was sweating profusely came to him hurriedly and said, "Sir, please keep your child on your lap and give me some place." The person from Konkan took a full breath in satisfaction and said, "At last you have come. Please take this *prasad*. Baba told me to give it to you. He told me to give it to the person who asks for some place. Joshi's head reeled at this incident. He could visualise Baba's power in front of his eyes. The seed of faith in Baba was sown in his heart. He wholeheartedly offered salutations to Lord Sai, who was omniscient. Later he became a devotee of Baba.

ॐ Tharkad's wife asked him money to buy articles for *pooja*. He walked down the steps after impressing her that he

did not have any money in his pocket. He later found that there was a rupee in his pocket. But out of laziness he continued onwards anyway. Later, when they both went to Shirdi for Baba's *darshan*, Baba told the wife, "Mother, do not believe anyone. They speak lies. On top of it they are lazy." She did not understand what Baba meant. Tharkad said that those words were addressed to him and recounted the whole story. He felt happy reflecting on Baba's omniscience.

ॐ Once a Muslim devotee came to Shirdi for Baba's *darshan* and stayed there for a few days. Later when he went to seek Baba's permission, Baba was telling an old lady, seated next to him, "Mother died because of a thorn prick in the leg. What can anyone do? It is all God's wish and the effect of *Karma*." He did not understand about whom Baba was talking. He took Baba's permission and proceeded to his village. After two days, his mother died on account of a thorn prick. He was astonished realising that Baba was talking about his mother on that day.

Four days after the obsequies he went to Shirdi to ask Baba for money towards the expenditure for the remaining rituals. Baba called him and said, "Take this *udi* and go home. An old lady will come to your house. Accomplish your job with what she gives you." Baba blessed him and sent him away. As hinted by Baba an old lady came and gave him fifty rupees. With that money, he fed his relatives and finished other rites. He bowed down to Lord Sai's omniscience and omnipotence.

ॐ In 1911, seven plague buboes were found on Baba's body. When devotees asked about them, Baba said, "Only seven people shall die of plague in Shirdi, that is the meaning of this. As foretold by Baba, only seven people died of plague in Shirdi. Submitting to the love of a devotee named Sai Sharananda, Baba allowed him to apply oil with a piece of burnt cotton on the buboes. As soon as Baba's buboes vanished, plague in Shirdi too subsided.

ॐ A complaint was lodged against a police head constable that he was collecting money from the public illegally. It was certain that he would be punished. The only saviour being Baba, he prayed, "Baba, if you rescue me from this punishment, I will come for Your *darshan*. Every moment he was praying humbly. At last, no punishment was given to him. He immediately started on his journey to Shirdi. His friends pestered him to stay for a few days and enjoy with them.

He did not pay any heed to their suggestions and proceeded to Shirdi with devotion. Upon reaching the Masjid, he fell at Baba's feet and began to weep. Baba lifted him up and said lovingly, "Child, are you out of danger now?" Listening to these words and experiencing Baba's love, his eyes began to shed tears. Baba caressed him and said, "Child, when your friends asked you to stay with them for a few days, you should have stayed." He was ecstatic knowing that Baba was omnipotent and omniscient. He firmly decided that Baba was his Lord and prostrated repeatedly.

ॐ Initially the people of Shirdi assumed that Baba was mad. Those days, Baba told one of them, "Great buildings will be built here. Rich people and great people will come here often. Chariots, elephants and horses will be brought here. Rifles will be fired as a mark of respect." All these words were considered twaddle. In the course of time, all these predictions came true.

ॐ In 1914, Baba showed some ruins in the out skirts of the village to Mrs. Jog and said, "Child, this is our land. In the future a grand temple will be constructed here. We all shall live here. Many great people will come here and serve Me. Many will come here every day. Every one will attain bliss here." She did not believe His words thinking them to be a mad man's garble. Later Baba's words came true.

ॐ Tharkad's wife wanted to offer three things to Baba. The first being roasted brinjal mixed with curds and spices, the second, slices of brinjal fried in ghee and the third *kowa*. Raghuveera Bhaskar Purandhare was going to Shirdi along with his wife. Mrs. Tharkad gave Mrs. Purandhare a few brinjals and *kowa* and told her to offer the aforesaid items to Baba. On reaching Shirdi this woman first offered *kowa* to Baba. In the afternoon during mealtime she prepared roasted brinjal mixed with curds and spices and offered it to Baba. Baba found it very tasty. He distributed a little to those who were present. Later, he insisted that he wanted slices of brinjal fried in ghee, immediately.

Devotees told this to Radha Krishna Mayi. She said, "This is not season when brinjals grow. Then how is it possible to prepare the curry?" When they enquired they learnt that it was Mrs. Purandhare, who made the dish. They told her that Baba wished to have fried brinjal. She was surprised to listen to these words. Mrs. Tharkad had told her to prepare fried brinjal but she had forgotten to do so. As omniscient Sai reminded her of it she prepared it and sent it to Baba. Baba is an embodiment of omniscience.

ॐ In the beginning Noolkar did not have faith in Baba. Once he had come to Shirdi with Nana Saheb. At mid night he had a strong desire to eat **paan**[134]. The reason for this sudden urge was not known, as he did not have the habit of eating *paan*. Nana Saheb began to think how to procure *paan* at mid night. All the shops were closed and they did not know what to do. Meanwhile, a man knocked at the door and gave them four rolls of *paan*. They were surprised and questioned him, "Why do you give these to us in the middle of the night?" "Baba sent me here and told me to give it to the old man, who is craving for them in **Sathe wada**[135]," he replied and walked away. Noolkar's head reeled with this

---

[134] Betel leaves.

[135] A building built by H.V.Sathe.

incident. Sai's omniscience was evident. From then onwards, Noolkar believed that Lord Sai was omniscient and master of all.

ॐ Once Shyama made an attempt to introduce Professor G.G. Narke to Baba. Baba said, "Do you want to introduce him to Me? I know him since thirty-seven births." Narke was surprised listening to this. He realised that Sai was omniscient divinity, incarnate. Past, present and future were like placing an indisputable berry in His palm. All the secrets of the various lives of the *jeevas* were clearly visible to Him.

ॐ Bheeshma of Nagpur visited Baba very often. Since he had a feeling that Baba was a Muslim, he wouldn't smoke the **chilim**[136] used by Baba. Once a **vaishnavite**[137] appeared in his dream. He wrote '*Sathchithananada*' on a slip of paper and showed it to him. No sooner had Bheeshma read it did the vaishnavite disappear. He revealed this dream to a *sadhu*. The *sadhu* said that it is his guru's name. From then on he began to repeat that name. After a few days he went to Shirdi. Baba looked at him and said, "*Jai Sathchithananda*," with a smile. Bheeshma realised that Baba was omniscient. After *arathi* devotees did *jai jai kar* to Baba "*Shree Sathchithananda Sadguru Sainath Maharaj ki jai*." Listening to these words, he decided that Lord Sai was his **sadguru**[138] and fell at His feet.

ॐ T.A. Karnik of Kalyan visited Shirdi and had Baba's *darshan*. Baba said, "I know you since two thousand years. You are always evil minded and use monkey tactics. Even now those qualities persist in you." He was unable to imagine how Baba knew him since so many years and how Baba knew his qualities. He prostrated at Baba's feet awestruck by His omniscience.

---

[136] an ancient cigar.

[137] A follower of Lord Vishnu.

[138] A true teacher who removes ignorance and leads the seeker towards liberation.

ॐ Baba pointed to Yashwanth Rao and told the other devotees, "I know him since long. Even in his previous births he was good natured and devoted. That is why I made him come in this mother's womb and dragged him here." Everyone was dumbfounded hearing these words. Sai is the very form of omniscience.

ॐ A devotee named Hatey, wanted to worship a rupee consecrated by Baba's divine hands. As one of his friends was going to Shirdi, he sent a rupee with him to Baba. As this person gave the rupee, the omniscient Lord Sai realised Hatey's desire and played with the coin. He tossed it up and played with it turning it this way and that way. Baba said, "Return this to Hatey along with *udi prasad.* Tell him to live in peace and contentment. Tell him not to forget God." Hatey received the consecrated rupee and rejoiced at Lord Sai's omniscience.

ॐ Kashinath Govind Upasini Shasthri had breathing problem due to his practise of **pranayama**[139]. Occasionally his breathing would stop, completely. He consulted many doctors and *yogis*, but it was all in vain. Once, when he was in search of a *yogi*, he came across a person who advised him to avoid drinking cold water and drink only hot water instead. He did not follow the advice. One day he was about to have water from a brook, when the same person appeared and scolded him for not following his advice. He told him to go to a village near by and drink hot water. Saying this he vanished into thin air. Kashinath was shocked by this and followed his advice. Later heeding the advice of a *yogi* named Kulkarni he visited Baba. Baba looked at him with a smile and told the people there, "Once unable to bear the sufferings of a pregnant woman, I advised her not to drink cold water but to drink only hot water. Though she had been

---

[139] Breath control as a means of advancement in yoga.

pregnant for years, she had not delivered. Unable to see her difficulties I had given her that advice, but she ignored it. Once, when she was about to drink water from a brook, I went there and scolded her. I told her to drink hot water from a village nearby."

Kashinath was astonished. He recognised that these words were in reference to him. He was astonished at Baba's omniscience and omnipotence. Being omniscient He knew his problem though He was far away. Being omnipotent He could take a form and give him timely advices. He realised that Baba was God and remained with Baba. He was the recipient of Baba's grace in full measure and became a great soul as commensurate as Baba and was later known as Upasini Baba.

ॐ One day, Baba was furious. A police sub inspector named Samanth came to seek Baba's permission to leave. Baba's fury frightened him and therefore he stood at a distance. "I wish Baba calms down and gives me permission. If it gets late I may not be able to catch the train. If I don't reach in time, the higher officials will lodge complaints against me," he thought. Baba immediately became calm and said, "Those who have to return, come here quickly and take *udi*." He was amazed at Baba's omniscience. Baba's nature is incomprehensible.

ॐ Kaka Dhupeshwar passed away after advising Joshi, a lawyer in Thana and another man to visit Baba at Shirdi. Later both came to Shirdi and visited Baba at the Masjid. At that time Baba was extremely angry. Upon seeing them, Baba calmed down and joked, "Children, did you kill the old man and come here?" They fell at Baba's feet amazed at His omniscience and were happy experiencing His love.

ॐ V.S. Malhankar was on his way to Shirdi along with Nana Saheb Chandorkar. He met a friend of his and introduced

Nana Saheb Chandorkar to him as a '**pakka**[140]' devotee of Baba. Later on reaching Shirdi, Baba asked him, "If Nana is a 'pakka' devotee, are you a '**kacha**[141]' devotee?" He was dumbfounded by Baba's omniscience and wondered how Baba knew his words.

ॐ N.R. Sahasrabudhi used Baba's *udi* as a remedy to cure the madness of a lady. She was cured. Later someone told this to Baba to which Baba replied, "He did nothing out of way. Infact, he helped his niece and none else." Sahasrabudhi did not know this relationship. Only upon enquiry he learnt that she was indeed his niece. He rejoiced at Baba's omniscience.

ॐ A devotee named Malhankar bought special **peda**[142] from Pandarpur and offered it to Baba in Shirdi. Baba accepted the *peda* lovingly and said, "He got this *peda* for Me from Pandarpur. This is a special *peda*." Tasting the nectar of Baba's omniscience everyone rejoiced.

ॐ D.D. Rasane came to Shirdi along with his relatives. Baba took *dakshina* from him several times. Finally he was only left with twenty-five rupees. He wrote a letter to his home, asking them to send money and proceeded to see Baba. Baba again asked him for *dakshina*. "I have no more money,"he said. Baba said, "Is it correct to speak untruth? You have twenty-five rupees with you. Moreover, you wrote a letter requesting more money. The money will be coming soon. Then instead of offering the *dakshina* why are you speaking lies?" He was amazed by His omniscience. He asked for forgiveness and offered *dakshina*.

ॐ A devotee named Sambhare and his friend came to Shirdi. The friend heard that Baba asks for *dakshina* and

---

[140] Ripe.

[141] Unripe.

[142] A sweet made out of milk.

therefore hid his money with Sambhare, so that he could tell Baba that he didn't have any money. As soon as they went to Baba, Baba asked him for *dakshina*. He said that he didn't have any money with him. "He has got them. Ask him and give it to Me," said Baba, pointing to Sambhare. He realised that Baba was omniscient and offered the *dakshina*.

ॐ A rich man's adopted son came to Shirdi forcefully. He did not like the atmosphere nor did he like the other things there, so, he wanted to leave. He sat in front of Baba, next to his father and thought of returning without telling his father. Baba immediately said, "Today no one should leave Shirdi without My permission." The boy realised what Baba implied and was delighted by His omniscience.

ॐ One day, devotees were talking amongst themselves about a great devotee of God named Eknath Maharaj. Baba interrupted them saying, "Oh! I know that Brahmin of Pithan. He is a gem among men. We don't find such a good Brahmin these days." Since Eknath Maharaj lived much before Baba, the devotees did not understand how Baba knew him. Later they rejoiced realising that Baba was the embodiment of omniscience and eternal *Parabrahma*.

ॐ On the day of Shree Rama Navami many people would offer elegant new clothes to Baba. Baba would touch them lovingly and return them with His blessings. On a Shree Rama Navami day a devotee named Regey bought a decca muslin silk shawl worth eighty-five rupees, wrapped it in a small packet, and kept it in his pocket. "If Baba has forgiven all my sins and if He loves me, He should wear the shawl without returning it to me," he thought. He placed the packet secretly under the sack, on which Baba sits and quietly prostrated and got up.

After sometime Baba got up and asked someone to clean the area and dust the sacks. As they were dusting, a packet was found. Baba opened the packet and covered

Himself with the shawl gracefully and said, "Oh! How beautiful this shawl is? This shawl is nobody's, it is Mine. I will not give it to anyone." Regey's eyes were filled with tears of joy. He said, "Baba, You are omniscient. You are an embodiment of love" and fell at His feet.

ॐ One day as Haribhau Karnik was about to come into the Masjid. Baba stopped him before he could come in and said, "Do not climb the steps of the Masjid. If you come in, the Masjid will become unholy. Go back to your village, immediately. Do not stop at Dahan in between. Go without delaying even a second." He followed Baba's command and left. Just before Baba ordered him his grandson's wife passed away. He realised that Baba sent him back for this purpose. He also told him not to climb the steps of the Masjid, as it would become unholy. Baba is an embodiment of omniscience.

Khandoba Temple (1858)

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 6
"SAI AND HIS ICON ARE NOT DIFFERENT"

ॐ Lord Sai and His pictures are not different. Lord Sai's grace presents itself in the form of His picture. Sai's picture is Sai, Himself. A devotee named Tharkad worshipped and offered oblation to Baba's photo everyday in his home at Bandra. One day he forgot to offer an oblation. That day at Shirdi, Baba told the devotees present, "Today, Tharkad forgot to offer Me oblation. I returned hungrily." Meanwhile, Tharkad came to Shirdi. Devotees who had heard this enquired Tharkad about it. Tharkad admitted and went to Baba and requested for mercy. Indeed, Baba and His pictures are not different.

ॐ After a devotee named Bhagawanth Rao died, his son stopped worshipping the idols and Lord Sai's photo. He even stopped offering oblation. Once when he came to Shirdi, Baba, pointing to him said to the other devotees, " His father was My favourite devotee. After he died, this man is keeping other deities of the house and Me starving. How can people prosper without offering oblation to deities? What we eat is their *prasad* alone. Isn't it perfidiousness to enjoy what belongs to them, without offering to them?" These words changed him. Baba proclaimed that the deities and their idols, He and His photos were not different.

ॐ In 1917, a person named Balbhavsuthar came to Shirdi. Pointing him, Baba said, "I know him for four years." Balbhav asked, "This is my first visit to Shirdi. How do You know me for four years?" Baba replied, "Child, four years ago you offered your salutations to My photo in a devotee's house. Do you remember? From that time onwards I have

known you." Balbhav was surprised and was jubilant realising that Lord Sai's photos were not mere photos but were living entities.

ॐ Tharkad was formerly a **prarthana samajist**[143]. He was against idolatry. His wife and son were devotees of Baba. These two worshipped Baba's portrait and offered oblation everyday. Once, while leaving for Shirdi, they wondered to whom they should give the duty of Baba's *pooja*. Tharkad agreed to do it, so they went to Shirdi happily. Every day he performed the *pooja* as promised, tell the cook to offer oblation and then would go to his office. Later when he came home for his meal he would consume the *prasad*. One day the cook forgot to offer the oblation. When Tharkad came for his meal, there was no *prasad*. When Tharkad asked for *prasad*, the cook realised his mistake and repented. Tharkad went to Baba's photo and asked for forgiveness.

On that day in Shirdi, Baba told Mrs. Tharkad, "Mother, I had gone to your house out of hunger, no one gave Me anything, so I returned hungry." The son realised that his father forgot to offer the oblation so he sought Baba's permission to go home. Baba said, "There is no need. I shall see to it that it is offered from now onwards." From this incident, it is evident that Sai is not a resident of Shirdi alone. He is present in all the forms that we worship.

ॐ In 1917, on **Holi**[144] morning, Hemadpanth dreamt of Baba, wherein He appeared in the form of a well dressed *sanyasi* and said, "I shall come to your house for a meal during the day." He vanished after saying this. Hemadpanth woke up happily and related the whole dream to his wife. "How could Baba leave Shirdi and come to their house at

---

[143] Belonging to a cult that is against idolatry.

[144] A festival in March wherein people play with colours.

Bandra," they thought. "If Lord Sai wills He can come, out of grace," he thought and asked his wife to cook more than usual. By afternoon all the preparations were made, but no one came. Serving of the various items commenced. Oblation was made to God. As everyone was about to eat, someone knocked at the door. Hemadpanth went to open the door and found Ali Mohammed and Moulana Ismu Mujavar. They gave, Hemadpanth, a photograph of Baba wrapped in a newspaper. Hemadpanth rejoiced seeing the beautiful form of Baba in that picture. "All are waiting for you to join to eat. Please go. We shall relate to you the story behind the picture later," they said and left. Hemadpanth placed the picture on a seat covered with a cloth. All the items were served in a plate and offered to Baba. As assured, Baba arrived in the form of a picture. Everyone rejoiced and had their meals.

The circumstances in which Hemadpanth received this picture are described as follows. Ali Mohammed was a Sai devotee. One day while wandering in the streets of Bombay he bought this picture from a street-hawker; he then framed it and hung it on a wall in his house. He paid obeisance to it with devotion everyday. He had a relative named Noor Mohammed, whose guru was Abdul Rahman. Once Noor Mohammed got a small picture of his guru, Abdul Rahman. He had copies made and distributed it among his relations and friends which included Ali Mohammed. Ali Mohammed revered that photo. Noor Mohammed got the photo of his guru enlarged and took it to present it to him. Being a Mohammedan, Abdul Rahman was against idolatry. He scolded his disciple and asked him to throw all the photos into the sea. He threw away all the photos that he had, and also those distributed to relatives into the sea. At that time, Ali Mohammed was being treated for a wound on his leg at his brother-in-law Peerbhai's house. As a result his house was locked. Noor Mohammed wrote a letter to Ali Mohammed

regarding the photo. He wrote, "Throw the photo of guru Abdul Rahman into the ocean. We are Muslims and we should not do image worship. Therefore, throw all the photos that you have into the ocean. If you do so, the wound on the leg will be healed." Ali Mohammed sent someone to Bandra to throw away all the pictures. That person went and completed the task. After a few days when Ali Mohammed returned to his home, he found Lord Sai's photo in it's usual place smiling beautifully. Ali Mohammed was surprised to see this. When all the photos were thrown into the sea, how could this alone escape, he wondered. It is possible that the person who threw the rest forgot this one. But how could this be possible he thought. Why should the person forget only this particular photo and throw the rest away. Anyway he was very happy that his beloved Lord was not thrown into the sea. He feared that his relative would destroy it, if he saw it. In the meanwhile his friend Moulana Ismu Mujavar came and advised that it should be given to his friend Hemadpanth. And that's how both went and gave the photo to Hemadpanth, which was indicated by Baba in his dream. What an embodiment of power He is? He and His portraits are not different.

ॐ Dixit came to invite Baba on the occasion of the thread ceremony of his son at Nagpur. At the same time Nana Saheb Chandorkar invited Baba to attend his son's marriage at Gwalior. Baba accepted their invitations and said, "Take Shyama as My representative." Shyama said in return, "Baba, after attending both these functions, kindly permit me to stay at Ayodhya and Kashi for sometime and later go to Prayag and Gaya and then return to You." Baba blessed him and said, "All right go ahead. By the time you reach Gaya, after going to Kashi and Prayag, I will already be there." Shyama attended the functions and went to Ayodhya. He stayed there for twenty-one days and went to Kashi. He stayed at Kashi for two months. From there he went to Prayag and finally

reached Gaya. In Gaya he stayed at a priest's house. As he entered the house, he had *darshan* of a beautiful portrait of Baba in which Baba was smiling. Seeing the photo, tears of joy poured from Shyama's eyes. He asked the priest, where he obtained the picture from. He said, "I went to Shirdi once. I prayed to Baba for a photograph of His. Baba took a photograph from His devotee, Shyama, and presented it to me." Shyama was highly pleased and introduced himself as Shyama. The priest too was happy. As Baba foretold, He reached Gaya even before Shyama reached, in the form of a portrait. Baba's portrait is Baba Himself. It is not anything else and it can never be so.

ॐ Once a *siddha purusha* named Kaka Maharaj came to Pune. People began to invite him to their houses. A Sai devotee named Sathe also invited him to his house but he was denied. Later in the evening the Maharaj himself went to Sathe's house. Sathe questioned him, "Swami, what is the reason behind your coming so suddenly in spite of refusal in the morning?" He replied pointing to a portrait of Baba in his home, "He did not agree, when I denied to come. He compelled me to come here." Later he said, "Because He is here in your house, I came." If Sai's portrait is present in a house it is equal to Lord Sai's presence. A house without Lord Sai is a dungeon.

ॐ Savithri Tendulkar of Bandra worshipped Baba with heaps of Gomphrena flowers for two months. Later she came to Shirdi. Baba pointed at her and told Dixit, "Oh Kaka! For these two months I was really not at Shirdi. This mother covered Me with Gomphrena flowers for two months at her house. I swooned wearing so many garlands of Gomphrena flowers. Just now I am regaining consciousness." Listening to these words, she was ecstatic and realised that Baba and His portraits were not different.

ॐ Once while Baba was sitting near the Chavadi it began to rain on Baba. Some devotees said, "Baba, You are getting wet. Please sit there." They showed him a higher platform where Lord Hanuman's idol was installed. Baba said, "Children, it is a sin to sit in a place equal to God. We are servants of God. Whatever may happen, we should remain here." Baba thus demonstrated how one should behave with God, by His actions of being humble and devoid of ego. He also proved that God and His idol are not different.

ॐ Mrs. M.W. Pradhan wanted to worship Baba's *padukas*. She had a pair of silver *padukas* made. She went to Baba and said, "Baba, have mercy on me and please place Your lotus feet on these *padukas* and permit me to worship them." Baba placed His divine feet on those *padukas*. Later He personally handed over the *padukas* to her and told Nana Saheb Chandorkar, "Nana, this mother has severed My feet and taken them." Thus He proclaimed that His *padukas* were indeed His feet and not different from them. Listening to these words she felt very happy.

ॐ Once a lawyer named S.B. Dhumal was taking a framed photograph of Baba from the Masjid. Baba called him near and taking it into His hands asked, "**Bhav**[145], what is in your hand?" Dhumal said, "You are in it Baba." Baba turned the photo on all the sides and returned it saying, "Child, I am not in it. I am that." There is no difference between it and Me. Keep it carefully and worship it with devotion. That will be equal to worshipping Me.

ॐ A lady from Bandra used to offer oblations of various items to her favourite deity, Lord Ganapathi. Once the hand of Ganapathi's idol broke. Her friends and relatives said, "Your Ganapathi has lost His hand, go and purchase another

---

[145] Brother.

idol." Once when this lady came to Shirdi, Baba told her that she worshipped with devotion and that He receives all the oblations that she offerred to that form. She told Baba about Lord Ganapathi's hand and the advice people had given. She asked, "Baba, should I continue to worship it or replace it?" Baba said, "Mother, if your child broke his hand would you throw him into the sea? Do not think that this idol is made of sand. It is full of consciousness. Worship it. He cleared her doubt and blessed her with joy.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 7
"MAJESTY OF BABA'S UDI"

ॐ Hari Bhau Fhanse was a doctor. Once cholera epidemic broke out in the village. One patient, who became a victim of cholera, was cured by taking *udi*. Noticing this all patients began to come to this doctor. He began to give *udi* to all the patients. Astonishingly everyone's disease was cured. Within a few days all the *udi* that he had was finished. "What should I do if more patients come?" he thought. But when his stock of *udi* was finished, the epidemic had vanished from the village.

ॐ Narayan Mothi Ramjani of Nasik came to Shirdi along with his mother and had Baba's *darshan*. Baba said to him, "Child, give up your job and start your own business, you will prosper." He gave up his job and started a hotel 'Anand Ashram'.

After some days, a scorpion stung his friend. He was unable to bear the pain and no one could offer any succour. Narayan Mothi Ramjani went to Baba's photograph with devotion, took the ashes of the incense sticks burning in front of Baba's picture, and applied the ashes to the victim's forehead and to the spot where it pained. Immediately the pain subsided. Baba's *udi* and every atom of *udi* consecrated with His divine name, contain Baba's divine power of mercy. It becomes nectar to those who have faith.

ॐ A devotee's daughter at Bandra was infected with bubonic plague. Everyone thought that Baba's *udi* was the only cure for it. The devotee had no *udi* with him at that time. He knew that Nana Saheb Chandorkar would have some *udi* with him. So he went there. At that time Nana Saheb, along

with his wife, was waiting for the train at Thane Railway Station. The girl's father went there and informed him everything. Nana Saheb thought for a while, picked up some sand on the road, prayed to Baba, chanted His divine name and applied it on the forehead of his wife assuming her to be the patient. The devotee was surprised at this. When he went home he found that the plague which doctors could not cure had vanished. Most powerful is Lord Sai's name. **Mrinmaya**[146] changes into *chinmaya* when the incantation of Lord Sai's name is pronounced.

ॐ Once when Nana Saheb Chandorkar was Mamlatdar at Jamner, in Khandesh District, which is a hundred miles away from Shirdi. His daughter Maina Thai was pregnant and about to deliver. The doctors tried all remedies to induce labour but their attempts were futile. She was unable to bear the labour pain. They thought that Baba's *udi* was the only succour. However, the *udi* had just exhausted and so they were upset.

Meanwhile, in Shirdi, Ramgirbuva was about to leave for Khandesh. Baba summoned him and giving him *vibhuthi* and *arathi* lyric said, "Hand it over to Chandorkar at Jamner." Ramgirbuva didn't have sufficient money to go to such a great distance. He had only two rupees with him, which was sufficient to travel to Jalgaon. Jamner was thirty miles away from Jalgaon. To walk that distance was impossible. "What to do?" he thought and humbly related his situation to Baba. Baba said, "Do not be afraid. I shall provide you with everything. Go with courage." He went up to Jalgaon with the two rupees he had. While thinking how to proceed to Jamner, a **tangawala**[147] came and asked, "Who is

---

[146] Made of mud.

[147] Tanga driver.

Bapugirbuva[148] ?" He told him that he was the person. The *tangawala* said, "Come, Nana Saheb has sent this **tanga**[149] for you." He set out for Jamner in the *tanga*.

The *tangawala* stopped the *tanga* near a brooklet. He took the horses to the brooklet to drink water and then tied them to a shady tree. He offered refreshments to Ramgirbuva. Ramgirbuva did not accept them assuming him to be a Muslim. He said that he was not a Muslim, but a Kshatriya and showed him his sacred thread. Ramgirbuva partook of the refreshments. They both started again and reached the out skirts of Jamner. Ramgirbuva alighted to attend to the call of nature and on returning found neither the *tanga* nor the driver. He enquired in the village and finally reached Nana Saheb's house. He gave them the *udi* and *arathi* lyric and related everything to them. Everyone rejoiced at Baba's omniscience. On mixing the *udi* with water and drinking the mixture, Maina Thai who suffered labour pains for many days safely delivered a male baby. Everyone was happy.

Nana Saheb thanked Ramgirbuva for bringing the *udi* in his time of need. Ramgir said, "It is not my greatness at all. If you didn't send the *tanga* I couldn't have come." Nana Saheb was surprised and said that he did not send any *tanga*. Now Ramgir was puzzled. He thought about it for a while and because only Baba addressed him as Bapugirbuva realised that the *tangawala* was Baba Himself. He cried with joy. All became ecstatic listening to the Lord's *leela*.

Baba is the saviour of the needy. Merely by thinking of Him, He is pleased. His *udi* wards off all difficulties, fulfills desires, and confers bliss.

ॐ Shyama's younger brother Bapaji stayed near Sawool well. Once his wife was attacked by bubonic plague and had

---

[148] Baba used to address Ramgirbuva as Bapugirbuva.

[149] A horse cart.

two buboes in her armpit. Bapaji rushed to Shirdi and asked Shyama to seek Baba's help. Shyama was frightened. He went to Baba, prostrated himself before Him, and sought His aid. Baba gave him *udi* and said, "Shyama, there is no need to be frightened. Why fear when I am here? Send this *udi* through your brother. She will be cured very soon. Believe My words." Shyama asked, "Baba, shall I also go?" Baba said, "Not now. Go tomorrow and come back quickly." Shyama's brother mixed the *udi* with water and gave it to his wife to drink. The fever abated, buboes cracked and by the next day she was cured. On the next day when Shyama went, she was cooking. Shyama was surprised seeing her being cured so soon. They all rejoiced and eulogised the majesty of Baba's *udi*. Shyama realised the significance of Baba's words asking him to return immediately and went back to Shirdi.

ॐ An Irani gentleman's daughter suffered from seizures every hour and fainted because of this. No one knew what to do. His friend being a devotee of Baba said, "Give Baba's *udi* to your daughter. She will be healed. The Irani gentleman asked, "Where can I get this *udi* now?" His friend said, "It can be obtained from Kaka Saheb Dixit of Vile Parle. Go and bring some." He got the *udi*, applied some on her forehead, and gave some with water. In the beginning the convulsions, which were coming on hourly, came every seven hours and after some days she recovered completely. From then onwards they began to apply Baba's *udi* on their foreheads and eat some as *prasad*. Baba's *udi* fulfills all desires and removes all difficulties.

ॐ An old gentleman of Harda suffered from a stone in his bladder. Doctors recommended that it should be removed by a surgical procedure. He did not agree to it out of fear. Meanwhile, an **Inamdar**[150], who was a devotee of Baba happened to come to that village. He always carried Baba's

---

[150] Land lord.

udi with him. On hearing about the majesty of Baba's *udi*, his son got some *udi* from the Inamdar. He gave it to his father, who applied it on his forehead and consumed some. The stone dissolved and came out through his urine. Even doctors were astonished when he was cured. The majesty of Baba's *udi* is incomprehensible.

ॐ A woman of the Kayastha Prabhu caste always suffered terrible pain during labour. Shree Rama Maruthi of Kalyan, a devotee of Baba, advised them to go to Shirdi at the time of delivery. They followed his advice. Everyday they had Baba's *darshan* and took His blessings. Within a few days the hour of delivery came and as usual she began to suffer. Immediately someone went to Baba. Baba sent some *udi* to her with His blessings. That *udi* was placed on her forehead and some was given to drink with water. The woman delivered safely and painlessly. The child was stillborn according to its fate. They remembered Lord Sai's words- "Instead of worrying over worldly things which are not destined, crave for the Lord who is always available" and were reconciled.

ॐ A Kayastha Prabhu gentleman from Bandra suffered from Insomnia for a great deal of time. As soon as he laid himself down for sleep, his departed father appeared to him in his dream, and abused him severely. This disturbed his sleep and made him restless the whole night. One day he consulted a devotee of Baba about this. He advised that *udi* was the only infallible remedy he knew. He gave him a packet of *udi* and asked him to keep it under his pillow and apply a little everyday to his forehead and eat some as *prasad*. He tried this remedy and found to his astonishment that he had sound sleep and there was no disturbance of any kind to his sleep. Such is the majesty of Baba's *udi*. What is impossible for it?

ॐ On his father's anniversary, Newaskar invited a number

of guests for food. Food was cooked and later it was found that thrice the number of people that had been invited had come. There was no time to cook again. Newaskar was in a fix. His mother consoled him saying, "Child, it is not our food but it is Sai's food. Cover every vessel with cloth, putting some *udi* in it and serve from the vessel without opening it. Sai will save us from ignominy." They followed her advice and it was found that not only did the food suffice but also plenty of it remained.

Why won't Baba's power manifest when we pray with devotion and faith? All pervasive Lord Sai is always with his devotees. This is one hundred percent true.

ॐ In 1917, Nimonkar's son Somnath on the Christmas vacation left Pune for his hometown along with his three year old son, Gopal. On the way he stopped at Shirdi for Baba's *darshan*. Baba called him near and said, "Do not stay here. Go to your home town quickly and save your child." Baba gave him *udi prasad*. He thought that those words were for his son. When he went home he found that his brother's daughter was ill and bed ridden. All relatives were grief stricken. He consoled them and applied Baba's *udi* on the child's forehead and gave some *udi* with water to her. This saved the child from the jaws of death due to Baba's grace.

ॐ Dattopanth suffered from stomachache for fourteen years. Doctors tried all possible remedies but in vain. He heard about Baba from someone and went to Baba as his last resort. Baba called him and said, "Child, your disease has vanished. Take this *udi prasad*. This is God's *prasad*. Consume it with faith." Baba blessed him and sent him away. From then the symptoms of the disease vanished completely. Baba's love is infinite. His power does not know defeat.

ॐ Gayasis came to Shirdi along with his wife who suffered from paralysis. Baba called her and blessed her with *udi prasad*. Upon taking *udi* everyday she soon was able to walk normally. Gayasis was happy to see his wife hale and healthy. With Baba's permission they went back to their home.

ॐ A *sanyasi* came from Alandi to have Baba's *darshan*. He suffered from severe pain in his ear, which was the cause for his sleeplessness. Doctors tried many remedies, but none of the treatments gave him any relief. Finally he surrendered at Baba's feet and prayed. Baba said, "Child, get up. God will do good. Take this *udi* and be relieved." Baba blessed him and gave him *udi prasad*. His pain subsided with Baba's *udi* and grace. Regarding the swelling, he went to Bombay and consulted the doctors. On examining the ear they said that no operation was necessary. Such is the wonderful effect of Baba's grace.

ॐ At Malegaon, in Nasik, there lived a doctor, whose nephew suffered from tubercular bone-abscess. Many doctors tried various remedies but it was of no avail. Listening to someone's advice the boy was brought to Shirdi. The boy prostrated to Baba. Baba lifted him saying, "Do not worry about him. Those who come with faith into this Masjid will get rid of all differences, difficulties, quarrels and diseases and derive bliss." Baba gave His word of assurance, caressed the affected part, and cast His loving glance on him. He gave *udi prasad* and asked them to apply it on the abscess till it subsided. They followed Baba's instructions and within few days the abscess vanished. Doctors were puzzled at this wonder. Baba is not an ordinary person; He is a great doctor of *bhav-roga*. This is not a great achievement for such a great personality.

❖❖❖

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 8
"PECULIAR DEEDS OF BABA"

ॐ Syama was a teacher in a school that was near the Masjid where Baba lived. He could hear in the midnight someone talking in Arabic, Persian, English, Urdu etc. When he went there he found only Baba. He was puzzled.

"What is so surprising if Baba, being omniscient, knows all languages!"

ॐ Baba would sit near the *dhuni* and make strange movements, using His hands and fingers, in the sky and would utter words like 'Hak' in Arabic. Hak means *Brahma* in Arabic. No one could comprehend the meaning behind His acts.

ॐ Sometimes when Upasini Baba went for Baba's *darshan*, he noticed Baba looking somewhere and rotating around Himself. No one knew the inner significance of such acts. By looking somewhere, Baba preached that one must develop divine vision rather than worldly vision. By rotating around Himself, He preached that one should surrender to and follow the *athma* instead of anything else.

ॐ When Baba went towards the Maruthi temple, He would turn to the side and mutter something and behave in a very peculiar fashion. He would stare into the ether. Though no one was around Him, He would lift up a stone and gesticulate that He would beat someone around Him. All this appeared lunatic. However, no one was able to understand the inner significance behind these actions.

ॐ Once a devotee named Regey made a bland **sharbath**[151]

---

[151] A drink.

and gave it to Baba and Dixit. Baba sipped a little of it and said, "Dixit, Oh! How sour it is!" It was indeed sour. This surprised Regey. Then, Baba smiled and said, "No, no. I am joking. It is sweet. Just check." When tasted again it was found sweet. Everyone was wonder struck by this *leela*.

Sweet and sour are the dualities. By changing sweet into sour and vice-versa Baba declared shrewdly that being the omnipotent Lord, He can interchange the dualities like joys and sorrows; victory and defeat; heat and cold; fame and defame.

ॐ Gadgil was transferred to another place by his company. While journeying by train, he felt miserable for not having Baba's *darshan* before leaving for that place. Immediately a *udi* packet fell on his head. He accepted it as Lord Sai's *prasad*. Later when he went to Shirdi, Baba said, "When you were transferred and going in the train I sent *udi* to you. Didn't you receive it?" He rejoiced recollecting that incident.

ॐ Seth Thakkar Dharamsey came to Baba to witness miracles. Baba gave him some grapes as *prasad*. He ate them and out of sheer etiquette pocketed the seeds. Immediately Lord Sai gave him a few more grapes and this time there was no seed in any of them. He thoroughly enjoyed the miracle.

ॐ Once in a while Baba used to cook for all those, who were present in the masjid. He would bring all the necessary ingredients personally. He had two big urns, which were sufficient to cook for a hundred people at a time. To the utmost surprise of everyone, He used His hand, instead of a ladle, to churn the food. When the cooking was done, He would get the items consecrated by the **moulvi**[152]. He would send part of the prasad to Mahalsapathi and Thathya. When meat was cooked, He would not allow vegetarians to even

---

[152] A Muslim scholar priest.

touch it. Baba was beyond the dualities. He had no differences of small and big or fame and defame. He is a fully empowered incarnation of the Lord. He transcended everything.

ॐ Nana Saheb Chandorkar and a few others considered Baba as God but did not believe in His omniscience. At the outset, they thought that Baba had no knowledge of Sanskrit and scriptures. A devotee named Mukunda Shasthri too had the same opinion about Baba. One day, while he was worshipping Baba, Baba asked him to recite the **Narayana Upanishad**[153]. Baba corrected a few mistakes during the recital. Later from the Bhagawad Geetha He recited many **shlokas**[154] starting with "*APICHETHSU DHURA CHAARO...*" Everyone was amazed at this.

ॐ Once few devotees offered a palanquin plated with silver to Baba. One night thieves stole the silver horses decorated in the palanquin. The next morning Baba came there smiling and said, "Thieves have stolen the silver horses. It would have been good if they would have taken the palanquin too." Everyone was surprised at Baba's words.

As a precautionary measure, for protecting the palanquin they decided to build a small room in the Masjid when Baba was not there. Meanwhile, Baba came, and warned Purandhare who was digging beside the Masjid wall. But he was immersed in the work and did not stop. Baba did not like it because he was working without having his meal. Baba asked Purandhare to go for his meal. But he did not go. Baba said, "He will not listen to Me, I only will have to listen to him, what to do?" So saying, He went to Purandhare and began to appease him to go for his meal and then resume the work. Purandhare said, "I hope You won't spoil everything by the time I come back." After Baba assured that He wouldn't spoil the work,

---

[153] One of the upanishads.

[154] Verses.

he went for his meal. Baba told the other devotees, "If our son empties his bowels on our legs, will we break his legs? Will we kill him? We have to bear it." Baba laughed saying this. None of the devotees knew when Baba would laugh and when he would get angry.

ॐ Baba occasionally used to hide Thathya's turban and clothes. He used to enjoy watching Thathya search for them. Once in a while He used to wear Thathya's turban and imitate Thathya in gait and behaviour and made everyone laugh.

ॐ One day, Baba was alone in the Masjid. A Muslim devotee slept a short distance from the Masjid. At midnight he woke up for some reason. He saw a huge ball of light entering the Masjid from the sky. At that time, Baba kept His head in the *dhuni* and kept the **sataka**[155] on His neck. The devotee saw the whole Masjid alit by the ball of light. On the next day Baba said, "Guests have come." He had food prepared and kept it aside in the Masjid. No one knew who those guests were and what the secret behind this act was. It must have been deities that came to pay a visit to the all-powerful divine, incarnate.

ॐ A devotee named Gopal Rao Gund decided to get the Masjid repaired. Baba was unwilling to have the work done. He agreed with the intervention of Mahalsapathi. They completed the work during the night when Baba slept in the Chavadi. They constructed a higher platform for Baba. From that day onward Baba began to sit on it.

The Masjid was very congested. It was very inconvenient for the devotees. Realising this, some devotees decided to lay pavement and put roofing for the convenience of devotees. While Baba was away Kaka Saheb and others got iron posts and had them fixed in the night. Baba returned from Chavadi

---

[155] A fat stick.

the next morning and became furious seeing the changes. He uprooted all the poles single-handed and threw them out with one hand and he caught hold of Thathya's neck with the other hand. He took Thathya's turban, struck a match, set fire on it, and threw it in a pit meant for the pillar. Next, He threw a rupee into the pit. Even after all this He did not let go the hold on Thathya's neck. Anyone, who interfered, was chased. After sometime, Baba cooled down. He sent a man to a shop, got *jari*-embroidered turban from him, and placed it Himself on Thathya's head. Later the repairs were completed. No one understood the inner significance behind Baba's peculiar behaviour.

ॐ Once a fakir came and was about to touch Baba's feet. Baba pushed him away. He continued to make attempts to touch Baba's feet. Baba knocked him and he landed outside the Masjid. Baba immediately tossed away all the material for *arathi* and oblations. He lifted up, in the space a person named Rama Maruthi. Rama Maruthi experienced divine bliss during that period of time. Baba severely beat a person named Bhagya. Later He became calm and said that through this fury He saved Khaparde's son Balwanth from danger. Later He pointed to the fakir and said, "This fakir wanted to kill Khaparde. I stopped him from doing so and protected Khaparde. The inner significant meaning behind Lord Sai's strange behaviour is incomprehensible.

ॐ Once during *arathi* Baba put two flowers in His nose, two flowers in His ears, a few flowers on His head and began to look at Khaparde. He called Khaparde and offered *chilim*. Baba told something to him, which he was unable to recollect later. Later Baba said to him, "There is no opposition to your commands" and laughed. Khaparde could not understand the meaning behind Baba's strange behaviour.

ॐ Once, a devotee named Lakshmi Bai came to Baba,

about whom Baba told, "She is My mother-in-law." They asked how it was possible. Then Baba said, "She has offered Me her daughter 'the mind', therefore she is My mother-in-law" and laughed and everyone also laughed.

ॐ Occasionally Baba used to sit alone in the Chavadi or Lendibagh. When no one was around He would open His bag and take out coins given to Him by devotees. He would pull out all types of coins (½ rupee, ¼ rupee, coins worth two annas) in succession. He would take a coin, rub it against the middle finger and pointer with the thumb repeating the name of the devotee who offered it. He would scold in Hindi, 'May you die'; 'May you be burnt'; 'May you be destroyed completely'; 'You are a dog'; 'You are a donkey'. He would keep the coin back and taking another coin He would repeat the same process with all the coins. He would, then, put all the coins back in the bag and keep them safely. No one except Nana, Dixit, Abdullah, and Lakshmi knew about this. During a conversation Lakshmi Bai accidently disclosed this incident to Gali Sharada Devi whose birth was due to a boon given by Baba. After hearing this Sharada Devi became very inquisitive about this deed. She would come to Shirdi often but never did she stay permanently because, Baba never permitted her. That is why she did not get an opportunity to see this. She craved to see it and waited eagerly.

Baba would never allow anyone to come near Him, when He was doing this job. Instead anyone who came there by mistake was beaten black and blue. Firmly deciding to witness it, she went to Shirdi. One day when she came back from breakfast, Baba was not found in Dwarakamayi. People in Dwarakamayi did not know where He was either. She remembered the words of Lakshmi Bai and went happily to the Chavadi. He was not there either. She was sure that Baba was doing that work. So she bravely entered Lendibagh, stood behind a tree and looked around but could not find

Lord Sai. Her heart began to beat faster. She bravely put a few more steps and found Baba under a tree with His back facing her. She did *namaskar* and began to watch. Baba was doing the job. He was almost finishing and only four coins were left. Her name was the last uttered one.

Since she was red-skinned, Baba used to call her Gori (Gowri). Listening to her name her heart missed a beat. Baba began scolding severely, 'May you die', 'May you be burnt', and 'May you be destroyed completely'. Hearing Him scold thus she began to think, "Why is He scolding me thus? What mistake have I committed? Since I was born due to His boon, He affectionately calls me Gori and talks to me. Why is He scolding me today?" Immersed in these thoughts she did not notice Baba getting up and leaving. Baba came to her slowly from behind, hit her on the back and said, "Aye dog! Have you learnt robbery too?" She was startled with that blow and Baba's words. Out of fear, "Please forgive me Baba. I am not upto any theft. Not finding You at Dwarakamayi and Chavadi I came here. That is all," she said. Baba gave her another blow and said, "You are speaking lies. Hearing about this from Lakshmi, you have come to see Me. Don't I know? Do not tell about this to anyone. Be careful." So saying, He walked away. "Thank God! He is not angry," she thought and went back to Dwarakamayi.

Her mind was in agony recollecting the way Baba scolded her. She told Abdullah the whole story and asked him to explain. He said, "Swami is an embodiment of compassion. No one can understand His *leelas*." She pleaded, "Brother, you are very close to Baba. He tells you all secrets. Don't you know what those words meant? Please tell me, I will not disclose it to anyone." Abdullah said, "How Baba showers His grace on someone, how He rescues someone and protects them is known only to Him. He never reveals these things to anyone. Neither does He allow anyone to see through the

process. Once when Nanasaheb saw it and asked the meaning behind the act, Baba beat him severely and ordered, "Abdullah, don't allow him to get inside. Send him away." He never disclosed the meaning to anyone. Nanasaheb, Dixit, Lakshmi, Dasganu, and I have seen this *leela*. But none of us know the meaning behind it. One day, when Baba was in a good mood He said, "Abdullah, you think that I am scolding devotees everyday at sometime or the other. Nana, Dixit, Lakshmi, and you have seriously discussed a lot about this. It is pleasure for Me to scold My devotees. This is My method of protection."

Seeing Baba in good spirits I asked softly, "Baba, is scolding too a method of rescue?" Baba replied, "Abdullah, all cannot understand the meaning. 'May you die' [Thu marja] means may all the vices-desire, anger, attachment etc. present in you die. 'May you be burnt' [Thu jalja] means may the three qualities (sathwa, rajas and thamas) in you be burnt. 'You are a dog' [Thu kutha hai] means have faith, trust and contentment like a dog. 'You are a donkey' [Thu gadha hai] means serve without expecting any reward. 'May you be destroyed totally' [Thu sathyanash hoja] means may all the six vices, bad qualities and bad thinking within you get destroyed and may you become a pure devotee. Have you understood now? That is why I am blessing those who are Mine in this manner. Keep this secret to yourself." So saying, Baba kept His hand on my head and blessed me. So far I have not disclosed this to anyone. I have disclosed this to you since you were born due to Baba's boon. Moreover you are a great devotee of Baba; you pleaded me and promised me that you will not tell this to anyone else. Over all, I feel that Baba has given His consent that is why I am revealing it to you. Keep it to yourself only and enjoy." Listening to this her eyes shed tears of joy. She said, "Brother, today my life has become fruitful." She did *namaskar* to him and went to her place of residence. Baba's peculiar deeds had a lot of

significance, if comprehended one could derive divine bliss therefrom.

ॐ One day Imambhai Chote Khan and Madhav Fhasle slept in the Masjid. At midnight Baba got up and said. "Madhav, wake up! I have to attend to the nature's call." Madhav Fhasle did not get up. Imambhai could hear these words but he was scared to wake up because Baba did not call him. He feared that Baba would beat him or scold him, so he continued to sleep. In the morning when they got up a small pool of water was seen in the place where Baba sat. Imambhai remembered Baba's words and recognised it to be Baba's urine. He went near and found that it had a divine fragrance. He was dumbfounded by this.

ॐ Mrs. Kanethkar came for Baba's *darshan*. Baba told her, "Mother, Sakharam Maharaj of Angokvad and Myself are co-disciples. We both planted some mango trees there. I sent two mangoes to you from there. Did you receive them?" She did not understand what Baba meant. One day, after she returned to her home she went to the temple. A celebant came there and said, "Mother, Baba sent these two fruits for you." He gave them to her and left. She was astonished at this wondrous event and thought, "How could Lord Sai, who never left Shirdi, pluck the fruits from Angokvad? Why did He send them to me?" but could not understand Baba's omniscience and omnipotence.

ॐ With Baba's permission, Nana Saheb Dengale brought a wooden plank about four cubits in length and only a span in breadth for Baba to sleep on. Instead of keeping the plank on the floor, Baba tied it like a swing to the rafters of the Masjid with thin worn out old shreds or rags. On the four corners of this plank, Baba placed lighted **panatis**[156]. Devotees found it very peculiar. The rags were so worn out that they

---

[156] Earthen lamps.

could hardly bear the weight of the plank. On that one span breadth plank Baba would sleep with four lamps around. This was not an ordinary wonder. To reach the plank, there was no ladder or any such instrument. Devotees could not understand how Baba got up the plank and down from it. Out of curiosity, many devotees would gather in the Masjid to watch the process of mounting and dismounting. Though many people were present, He would be on the plank at the fixed time without even their knowledge. No one understood how it was possible for Baba. In the same manner He dismounted. As crowds increased, Baba was jaded and broke the plank into pieces and threw it into the *dhuni*.

In this *leela* the wooden plank is our mind. Just as the plank was four cubits in length, our mind too is a cast of the *vasanas* of the **purusharthas**[157] (*dharma*, *artha*, *kama*, and *moksha*). When desires arise in, it becomes narrow (i.e.becomes only one span in breadth). If such a mind is offered to God to recline on, He will hang it to divinity (Masjid) with rags, which are symbolic of dispassionate feelings. He will then light the flames of wisdom in that little mind and recline on it.

Doubts may arise, how God could recline on a narrow mind and therefore, God destroys the mind and puts an end to it by burning it in the fire of wisdom. A destroyed mind means a thought less state. This is nothing but liberation. Through this *leela* Baba wonderfully proclaims to us to offer the mind and become liberated. With his divine grace, may, all our minds become suitable for His feet to rest on. May His grace shower on us and uplift us.

ॐ Vaman Narvekar was very fond of Baba. He had firm faith that Baba was God. Once he came to Shirdi and placed

---

[157] The four goals of human life – dharma (righteousness), artha (wealth), kama (desire) and moksha (liberation).

a one-rupee coin in Baba's hand. On one side of it figures of Seetha, Rama and Lakshmana were engraved, on the other side the figure of Hanuman was engraved. He wanted Baba to return it after consecration. But Baba put it in His pocket instead. Shyama, realising Narvekar's idea said, "Baba, consecrate the rupee and return it to him." Baba said, "Why should I give it to him? I shall keep it with Me. If he gives Me twenty-five rupees in exchange then I shall give it back." Narvekar borrowed twenty-five rupees from someone he knew and gave it to Baba. But Baba refused to give the coin and said, "The value of this coin is much greater than these twenty-five rupees. I will not give it to him. Shyama, keep this in our treasury and worship it." So saying, He gave it to Shyama. No one can estimate His peculiar deeds.

Except towards one's own self, one should not develop attachment or infatuation towards anything else. One should be brave and happy in spite of any losses or difficulties. Baba must have preached this to Narvekar. His method of teaching is indeed, wonderful.

ॐ Routine congregational worship and *arathi* commenced from the year 1909. Earlier also it was done but not in an orderly fashion since no one knew how Baba would behave at times. No special *pooja* was done on *Guru pournima* day. In 1909, on *Guru pournima* day, Baba summoned Dada Kelkar and said, "Dada, don't you know that today is *Guru pournima*? Bring all the necessary articles and worship Me." Kelkar was surprised listening to this. "This is my fortune," he thought and with great haste brought all the *pooja* articles and performed the *pooja*. From then on special *pooja* on *Guru pournima* was initiated.

ॐ One day Baba began to converse like a little child. At the same time Puradhare came to seek Baba's permission to resume his duty. In spite of pleading a number of times, Baba

refused. Some people intervened and said, "Baba, why do You stop him? If he doesn't go back in time his master (employer) will take action against him." Baba said, "Has he got another master? I am his master. Who has got the power to punish My servant or take any action against him?" In fact, nothing happened to Purandhare.

ॐ Once a devotee came and said, "Baba, I have to go to my job. It is time for the train. Please give me permission to go." Baba did not give him permission. That devotee requested humbly, "Baba, if I don't go immediately, I'll be dismissed from the job by my master (employer)." Baba said, "Why do you get so scared? Why do you harp on about your 'master.' Who is your master? The master, who has come with you from birth after birth saving you and nourishing you, is here. Forgetting this why do you fall behind someone who has come in between. Who can harm you when I am here? Do not be afraid. Have your meal and leave in the evening. I shall see who will harm you." He followed Baba's order and no one said anything against him. Baba's deeds are the wonder of wonders. No one can understand them.

ॐ While Sathe wada was under construction one of the branches of the sweet-neem tree obstructed it. Baba used to live under that tree in the beginning when He arrived to Shirdi. That place is called as Gurusthan. No one had the courage to cut it down. They conveyed the matter to Baba. Baba Himself came to the spot and said, "Even the foetus should be cut asunder and thrown out, if it wanders" addressing the tree and cut it with an axe.

ॐ The wife and brother of Nana Saheb Karambelkar fell ill. Many regimens of treatment were given but in vain. As Baba was their only succour, Nana Saheb wrote a letter to Baba on Dixit's name. As Dixit conveyed the matter to Baba, Baba said, "His brother will recover." Dixit asked, "Then

what about his wife?" As if He knew nothing, Baba asked, "Did his wife come here?" Dixit said, "She did not come here. She is bedridden in her hometown. Should we summon her?" Baba smiled and said, "Yes, yes. We have to call her. Anyway there is no need to call her, she will come even without being called."

Later when everyone learnt that, Karambelkar's brother recovered while his wife died, they understood Baba's aforesaid strange words as "She will come in a subtle form after death." Baba's words and deeds are wonderful.

ॐ Occasionally Baba behaved very strangely. Once a devotee named Vaidya came to Shirdi for a few days, taking leave from his job. As the leave period was over, he decided to return, but Baba prevented him. Later after a few days He blessed him and permitted him to go. He left and requested the officers of G.I.P. Railway to consider those few days as vacation. Without any hesitation leave was granted. Usually this never happened. He felt happy realising it as Lord Sai's miracle.

ॐ A person, accused of stealing ornaments, was brought to Dhulia court. During the interrogation, he said that Sai Baba of Shirdi gave him the ornaments. As a result the court sent notice that Baba should come to court. One person handed it over to Baba and explained what it contained. Baba tore it and threw it away in the *dhuni*. Everyone was shocked by this. The court was informed that the summon reached Baba. Since Baba did not attend the court on the day of judgment, the court issued a warrant.

A police officer named Ganapathi Ram handed those papers to Baba and explained Him its contents. "Baba, will you come with me to Dhulia?" he asked lovingly. Baba threw the papers away and scolded severely. This person did not know what to do. Nana Saheb gave an advice to the devotees.

According to it the devotees signed a paper which stated, "Baba is God for thousands and thousands of people. It is not right to call Him to court. If He is needed as a witness, let a Commissioner come here." The paper was sent to the court. The court accepted it and sent a First Class Magistrate named Nana Joshi, to Baba. At the time of investigation Baba answered the queries in a peculiar way.

Commissioner: What is Your name?
Baba: People call Me, Sai Baba.

Commissioner: Who is Your father?
Baba: God.

Commissioner: What is Your religion?
Baba: God's religion.

Commissioner: What is Your caste?
Baba: *Parvardhighar* (God's caste).

Commissioner: What is Your age?
Baba: Lakhs of years.

Commissioner: Is what You say, true?
Baba: I never speak lies.

Commissioner: Do You know the accused?
Baba: Why him alone, I know everyone.

Commissioner: He said that he stays with You, is it true?
Baba: I am with everyone.

Commissioner: Did You give him those ornaments?
Baba: Who can give whom and what? I am the one who gives everyone, everything.

Commissioner: If so, how did You obtain them?
Baba: What do you mean by obtaining them? Everything in this creation is Mine. Everything is My property.

Commissioner: Your words are very strange. This is a matter

of crime. This person (accused) says that You have given him the ornaments. Unless You tell the truth, how can we pass a judgment?

Baba: What is all this commotion? What have I got to do with robbery and judgment at court?

Since Baba got irritated and angry, they realised that it was of no use to continue the investigation. They obtained a register from the village-head, which listed the people who visited Shirdi everyday. The thief's name was not registered on the day he said he was there. Baba never left Shirdi. Therefore, it was concluded that Baba had not given the ornaments to him. When court notified this to Baba, Baba agreed to its veracity. Baba did not give His signature or thumb impression; neither did the commissioner ask for it. Later, the court punished the thief.

ॐ Baba became furious if anyone called Him a Muslim. Baba did not follow the traditions of Muslims. As a result staunch followers of Muslim traditions would quarrel with Baba. At such times Baba behaved in a very peculiar manner. Once Bade Baba and a few other Muslims requested Baba to come to the out skirts of the village for **Kulbou**[158] prayers. Baba agreed initially but later refused in the nick of time. On another occasion, when Muslims entered the mosque and did their prayers (*namaaz*) Baba did not join them.

ॐ Once for **Moharram**[159] festival, Muslims wanted to get a **Thajiya**[160] and place it in the Masjid. Baba did not say anything. On the fifth day of Moharrum they made a Thajiya and installed it in the Masjid. Baba allowed it to remain there

---

[158] Mohammedan prayers.

[159] The 1st month of the Islamic calender. It is noted widely for the martydom of Imam Hussain, grand son of Prophet Mohammed.

[160] A symbol of Imam Hussain kept by Muslims for ten days during the Moharram festival.

for two days. On the third day, He became angry and said, "I don't agree to a corpse being placed in the Masjid." He broke it into pieces and put it in the *dhuni.* No Muslim could do anything to Baba who was capable of doing anything.

ॐ❁ After retirement, Shyama's parents brought their two year old Shyama to Shirdi. His name was 'Mohan Shyam'. Parents called him Mohan and Baba called him Shyam. Since they were pensioners, they settled in Shirdi. The child studied at Shirdi. He eventually passed out the teacher-training course and was employed as a teacher at a school there.

He would teach during the day and sleep in the classroom during the night. Baba lived next door. In between the two rooms was a window. Shyam would observe Baba through this during the night. Baba would talk to Himself, laugh to Himself, get angry within Himself, and act in a peculiar manner.

Those days Baba slept on a plank, one and a half feet wide hanging from the roof by two ropes. Everyday Shyama observed Baba sleep and swing on it and was scared that Baba might fall down in His sleep. One day while pressing Baba's feet, he bravely asked, "Swami, the whole night You don't sleep. You talk to Yourself. You laugh to Yourself. What is the meaning behind this? Please tell me," he prayed.

Baba said, "O mad one! Are you the only person existing in this world? There are many, who pray to Me. I am conversing with all. By moving My fingers, I plan. That means I transform their minds. My lips talk to them. I laugh at their foolishness. So My dear son, all these acts are meant for the devotees."

Shyama prayed, "Swami, I have only a few classes to attend to. I would like to spend the remaining time here at

---

❁ an extract from Bhagawan Shree Sathya Sai Baba's discourse.

Your service." Baba agreed to this. There was a lady named Lakshmi Bai, who cooked for Baba. With the intention of serving Baba, he learnt to make **rotis**[161] and helped her in this way. They would make **Jawar rotis**[162]. Baba wished to have brinjal with this. Shyama learnt to cook brinjal from her. He alone and none else knew the ecstatic experience derived through this service to Baba.

At times, Baba acted as if he became angry. And at such times, even if the person were ten feet away, He would throw a stick at him. One day while massaging Baba's feet Shyama questioned Him, "Baba, You are beating people severely. If anything happens to them You will be defamed." Baba replied, "**Yeh Saithan Baitho**[163]! That life is in My hands. Unless and until I will it, where will his life go? I will see to it. You go and do your work." Later Baba said, "Why are you so inquisitive about all this? It's only when I make such a scene that he becomes all right. If I am always good to him, he will sit on My head. There is some purpose for me to enact so, but truly I have no anger in Me." Baba explained this secret to Shyama alone. In fact, the acts of Baba are full of love and nothing else.

See no evil see what is good
Hear no evil hear what is good
Talk no evil talk what is good
Think no evil think what is good

- BABA

---

[161] Pan cakes.

[162] Pan cakes made out of Jawar flour.

[163] Oh devil! Sit down.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER –9
"DRAWING DEVOTEES TO SHIRDI"

ॐ Kaka Saheb Dixit was a famous lawyer in Bombay. He completed his education in London. Once he slipped and broke his foot, which gave rise to many problems. Many doctors tried many treatments but nothing gave relief. Seeing his plight, his friend Nana Saheb Chandorkar advised him to go to Shirdi and have Baba's *darshan.* He said that if Baba blessed him, he might be relieved from the pain. So saying, he even gave him an introductory note. Meanwhile, Dixit had to go to Ahmednagar in connection with the election campaign of the legislative council. Thinking that this was the most suitable time to go to Shirdi, he finished his work and requested some of his friends to accompany him to Shirdi. No one agreed to accompany him at that time.

While he was looking for a companion, Shyama came to Ahmednagar to see his mother-in-law who was ill. As she was improving, Shyama decided to leave for Shirdi. Some of Dixit's friends introduced Dixit to Shyama. While they both were about to set out for Shirdi one of his friends brought a beautiful portrait of Baba and showed it to him. He derived divine bliss at the first *darshan* in the form of a portrait. That portrait belonged to a person called Megha. Since the glass cover broke, it was sent for repair. He reached Shirdi and had Baba's *darshan.* He experienced divine bliss during the very first *darshan.* Looking at him Baba said lovingly, "Have you come? I have been waiting for you for a long time. I have brought you here." Even if man, being a fragment of God forgets Him, how can the Lord not attract man towards Himself. Rivers are not moving towards the sea. Infact, the sea is pulling the rivers towards itself. Rivers are flowing in

response to its power of attraction. Similarly Lord Sai, who is an embodiment of love, is drawing all of us towards Himself. Our own capabilities and power do not help us in reaching Lord Sai. Baba's unconditional love is the only thing, which uplifts all of us.

ॐ Kakaji was a priest in the Sapthashringi temple at Vani. Unable to face the adverse circumstances in life he began to pray to the Goddess earnestly. One day goddess appeared in his dream and said, "Child, if you want to get rid of your problems, visit Baba." He did not understand who this Baba was. Lord Sai's name and glory was not famous at that time. As 'Baba' meant father, he resolved that his Baba was Thrayambakeshwar. He went there and did *japa* and *dhyana* for some days. He gained no peace of mind, so he returned and invoked the Goddess once again. Goddess appeared in his dream and said, "Child, why did you go to Thrayambakeshwar? By saying Baba, I meant Shree Sai Baba of Shirdi." Kakaji heard this name for the first time. While he was lost in thoughts of Shirdi and how he could reach that place, Shyama came to the village to fulfill his mother's vows.

When Shyama was young, he fell ill, and his mother took a vow that she would bring him to the Goddess Sapthashringi for *darshan* if he became all right. Later, she developed some disease on her breasts. At that time, she took another vow, that if she was cured, she would offer the Goddess two-silver breasts. She got cured. She could not fulfill these two vows. As her end neared, she called her son Shyama and told him about the vows. Asking him to fulfill the vows, she passed away. Shyama too, could not fulfill them immediately. Meanwhile, Shyama had to face many calamities. An astrologer said that these calamities resulted because he did not fulfill the vows. Listening to this Shyama got two silver breasts made and took them to Baba. He

prayed, "Baba, You are all deities to me. Accept these and protect me." Baba did not agree to this. He said, "Shyama, though I accept this, your vow will not be fulfilled since your mother wanted you to have the *darshan* of the Goddess. Go there, have *darshan* and fulfill your vows." With Baba's permission Shyam went to Vani to fulfill the vows. When he went to the temple, Kakaji asked him, "Where do you come from?" Shyama replied, "I belong to Shirdi." Kakaji was happy to listen to this and thought that Baba sent Shyama for him.

He went to Shirdi along with Shyama. He experienced ecstatic bliss on having Baba's *darshan*. Seeing him, Baba said, "Mad person! He was struggling to find Me, so I dragged him here." Baba gave him *udi prasad* and blessed him. His problems were solved with this. He stayed for twelve days at Shirdi and returned happily to his hometown.

ॐ Ramlal, a resident of Bombay, dreamt of a fakir who beckoned him. He could not recognise the fakir. While he was thinking who this fakir could be, by Baba's will, he saw a photo at a shop. He recognised this person to be the one who appeared in his dream. He asked the shopkeeper about the person in the photo. The shopkeeper said that He was Shirdi Sai Baba and also related to him some *leelas*. Listening to them, he felt very happy, went to Shirdi and prostrated at Baba's feet. Baba too loved him. He could not leave Baba. He remained there all his life and finally left his body in Baba's proximity and merged in Baba.

ॐ Noolkar was a Sub Judge at Pandarpur, when Nana Saheb Chandorkar worked as a Mamlathdhar. Both were friends. Nana Saheb wanted Noolkar to visit Baba. He related many miracles of Baba and advised him to go to Baba. Noolkar made two conditions. First of all he should get a Brahmin cook and second he must get good Nagpur oranges

to be offered to Baba. Only if these two conditions were fulfilled, would he go to Shirdi. Baba, being compassionate and omniscient saw to it that a Brahmin cook was arranged. At the same time some one brought Nagpur oranges to him. Noolkar, astonished at these events, assumed them to be Baba's *leelas* and went to Shirdi. During the very first *darshan* he experienced ecstatic bliss and offered himself to Baba. He could not separate himself from this bondage. He remained at Shirdi and at last merged in Baba. When his end neared, Baba made him read sacred religioius texts. When he passed away Baba said, "Oh! How fortunate Noolkar is! He went away before us. He has no more birth. He is liberated." Thus, Baba attracted many towards Him and uplifted them. Lord Sai is such an embodiment of love. Lord Sai is the one who responds even if we do not pray. He removes all difficulties even before one is aware of Him.

ॐ Lala Lakshmichand worked as a clerk in an office at Bombay. One night in 1910, he dreamt of a fakir surrounded by many devotees at the Santacruz airport. The dress of the fakir, the cloth around his head, the beard and moustache attracted him. He was unable to recognise the fakir. A few days later he attended the **kirthan**[164] of Das Ganu Maharaj. Seeing Baba's portrait there, he recognised it to be the same fakir in his dream. Listening to Baba's *leelas* told by Shree Das Ganu, he craved to have the *darshan* of Baba. By Baba's grace a friend of his named Shankar Rao asked him to accompany him to Shirdi. His joy knew no bounds. He had no money with him at that time. He borrowed fifteen rupees from his relatives and set out for Shirdi.

In the train, everyone sang *bhajans* with great zeal. They met some residents of Shirdi in the train. Lakshmichand enquired from them about Baba. He was delighted listening

---

[164] Harikatha or narration of stories of God.

from them that Baba was a great personality. At last they reached Kopargaon he wanted to take guavas for Baba, but forgot about it. He hired a *tanga* and was about to leave for Shirdi. After travelling some distance an old lady came running behind the *tanga* with a basket full of guavas. He felt happy that Baba had sent her, since he forgot to buy them. He bought a few and the old lady gave away the rest asking him to offer them to Baba. He felt very happy at this incident.

As soon as he reached Shirdi and went to Baba, Baba pointed to him and said, "Look! How cunning this fellow is! He did *bhajan* throughout the journey. He enquired about Me from everyone. Where is the need to ask others? Whatever it is, we must experience it ourselves and recognise it." Baba asked Lakshmichand to come closer to him and said, "Realise for yourself whether your dream was true or not. How can others help you? You came here anxiously borrowing money. Are you happy now? Mad one! Will I not call My children to Me! Where is the need to borrow money in such a hurry? Anyway, it doesn't matter, are you happy now?" Baba blessed him. He was surprised at Baba's omniscience. He derived great bliss listening to Baba's loving words. In that bliss, he uttered, "Baba!" and fell at His feet.

ॐ A person named Ganesh of Samanthwadi always suffered from ill health. On hearing of Baba's miracles, his mother felt that Baba alone could cure him. She wanted her son to visit Shirdi. He could not go to Shirdi, as his income was only fifteen rupees. In the mill where he worked, a Sai devotee named Tharkad worked as Manager. Once a drinking water pump was spoiled in Shirdi. Tharkad wanted to send a mechanic who was a Sai devotee for the repairs. Mrs. Tharkad decided to go along with the mechanic to Shirdi. Though he could not go, Ganesh wanted to send flowers and fruits to Baba through them. With this intention he went to the Railway Station. Just before the train arrived Tharkad

said, "Ganesh, do you want to go to Shirdi? If you want, you may go. One among this group has dropped out, you can go instead using his ticket." These words sounded nectarine to Ganesh. He too joined the group, went to Shirdi, fell at Baba's feet with devotion. Baba lifted him up, stroked his hair and said, "Look! This child of Mine was sad that he could not come to Shirdi with a fifteen rupees salary. I drew him towards Me." Listening to this, tears of joy rolled down his cheeks. Baba blessed him and said, "I will ward off all your difficulties. You are Mine. Your responsibilities are Mine." His joy knew no bounds.

ॐ When Sagunmer Naik was around ten or twelve years old, his family lived in Goa. Everyday he would take the cattle to graze. One day while he went out for the same a *sadhu* appeared and called him by the wave of his hand. Seeing the *sadhu* he was scared and ran to his mother. He related the event to his mother who was a highly devoted lady. She, being a highly religious lady, treated *sadhus* and noble persons as God and immediately rushed to the *sadhu* along with her son and prostrated with devotion. The *sadhu* asked her for alms. She gave him all that he asked for. The *sadhu* called the boy and said, "Child, when will you come to me?" Being only a child, Sagunmer did not reply.

Later in his youth this boy began a business at Belgaum. He developed acquaintance with a devotee of Lord Datha, named Dathopanth. As a result the seeds for a spiritual life were sown. He went to visit Narasobawadi, which was a pilgrim center for devotees of Lord Datha. Here he had the *darshan* of a great soul named Sri Vasudevananda Saraswathi. It was known that he was an incarnation of Lord Datha. On seeing Sagunmer he said, "You belong to the clan of a great soul. What can I tell you?" Later Sagunmer developed acquaintance with a Sai devotee from Hyderabad. As a result he came to Shirdi along with his friend in the year 1912. He

saw Baba returning from the Lendibagh. On seeing Sagunmer, Baba asked, "Where are you coming from? What do you want?" Sagunmer remained quiet unable to say anything. After two, three days he wanted to leave Shirdi. He sought Baba's permission for the same, but Baba did not grant him permission.

After five days Baba said, "Child, your mind is still wavering. When you were a small child, I came to your village, do you remember? You ran away seeing Me. Your mother gave me alms. Do you remember?" He was happy listening to his childhood story. Baba said, "Child, where do you want to go? Wherever you may go, there are the same five elements, nothing else other than this. Our mother and father are here. Therefore, give up fickleness and stay here doing My **seva**[165]. I will see to it that you do not lack anything." He agreed with Baba and remained at Shirdi. He started a hotel and led a comfortable life without any dearth.

ॐ One day Baba summoned a devotee named Dixit and asked him to bring Kushalchand of Rahata. Before Dixit could reach Rahata, Baba appeared in Kushalchand's dream and asked him to set out for Shirdi immediately. As he began making arrangements to leave for Shirdi, Dixit arrived. Realising the truth in what Baba had told in his dream he set out for Shirdi with Dixit. He was sanctified with Baba's *darshan*.

ॐ There lived a doctor in Niyathigaon in Nasik. Hearing about Baba and His miracles from relatives and others, he started for Shirdi applying for leave from his job. At Malegaon and Manmad someone spoke against Baba. Affected by his fickle mind he avoided going to Shirdi and went to Bombay instead. He wanted to go to Alibagh from there. At Bombay

---

[165] Service.

he heard a voice which said, "Why do you doubt listening to mere rumours?" He gave up all doubts and decided to go to Shirdi. At that time he was treating a patient in Bombay. The patient was not responding to his treatment.

He was apprehensive that his plan to visit Shirdi would be postponed. To test Baba's power he thought, "Baba, if the patient is cured today, I will start for Shirdi tomorrow itself." With Baba's grace the patient's disease was cured immediately. He immediately went to Shirdi and fell at Baba's feet. Baba laughed at him and said, "He is mad. He sold his head to others' gossip. Is'nt it true?" Noticing that Baba was omniscient he begged for forgiveness. He stayed at Shirdi for four days and returned to his hometown with Baba's blessings. As soon as he returned, he was transferred to Bijapur with an increase in salary. From then on his devotion and faith towards Baba developed further.

ॐ Baba sent Appa Kulkarni to call Nana Saheb Chandorkar who was Assistant Collector of Kopargaon Taluk. Nana Saheb did not respond since he thought, "How can I, occupying such an exalted post go just because a fakir has called me?" Baba called him twice but he did not respond. Baba called him for the third time. Nana Saheb became annoyed and thought, "All right let me go once and see." He went to Shirdi and asked in a harsh tone, "Baba, why did You call me?" Baba said lovingly, "Yes, I have called you. You cannot understand why I have called you alone in this world while there are so many Collectors, **Tahsildars**[166], **Peshwas**[167], and other big officials. You and I are related to each other for four births. You have forgotten Me, but I have not forgotten you. That is why I have summoned you. Did you understand?"

---

[166] Tax collectors.

[167] Maharashtrian Government officials.

Later Nana Saheb said, "How can I believe this?" Baba asked him to close his eyes and wrote something on his eyes with his hand. Immediately Nana Saheb could recollect events of his past births. Seeing this power he realised that Baba was not an ordinary fakir, but was the Lord in the attire of a fakir. From that day, he became a great devotee of Baba.

ॐ Kushalbhav was a great devotee of Baba. One day he thought, "It has been a long time since I had Baba's *darshan*. It would be nice to go again." Baba appeared in his dream that night and said, "Child, come to Shirdi as soon as possible. I am waiting to see you." He felt very happy with this dream. He wanted to go on a *tanga* to Shirdi, but that day he had no horse to take the *tanga*. As he could not walk such a great distance, he sent his son instead, by foot to Shirdi.

Meanwhile, Baba called Kaka Dixit and said, "Kaka, take a *tanga*, go to Rahata, and bring Kushalbhav with you. He is upset because he had no horse and so cannot come and is sending his son instead." Dixit went to Rahata and asked Kushalbhav to come to Shirdi. Kushalbhav said that he had no horse. Dixit replied, "That is why Baba has sent a *tanga* for you. He asked you to come immediately." Kushalbhav rejoiced and reached Baba.

[Second day's perusal ends]

If you look to me
I look to you - BABA

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 10
(THIRD DAY'S PERUSAL BEGINS)
"PROTECTION OF DEVOTEES"

ॐ There was a devotee named Chandra Bai. Her husband was Ramachandra Borkar. She had strong devotion towards Baba. Baba gave His tooth tied in a talisman to her. Her husband never visited Baba. He was a man of strange psychology. In 1900, he went to Pandaripur on official work. Baba told Chandra Bai who was present there, "Child, it would be better if you go to Pandaripur. Do not ask why. I will come along, but I don't need these trains or vehicles." She went there and was depressed when she learnt that her husband had resigned his office and went somewhere.

She had brought two people along with her. The money that she had was sufficient to reach Kurudhwadi, which was halfway, the destination. They knew that whatever happened would happen with Baba's will and so they went up to Kurudhwadi. Not knowing what to do next, they sat on the bench of the railway platform. A fakir came to her and asked, "Mother, what are you thinking about?" She related the whole story to him. The fakir said, "Mother, your husband is at Dhonde. If you go there you will find him." She said, "We have no money to go there." He handed over three tickets and went ahead on his way.

At the same time her husband was dozing in the Dhonde station. A fakir appeared in front of him and giving him the particulars of the train in which his wife would arrive, said, "Why do you disregard my daughter? This is no good. Meet her and take her home. You will prosper." As foretold by the fakir, Chandra Bai alighted from the train. He

was astonished at this wonder. All went home together. After reaching home he said to his wife, "Show me the photo of Baba whom you worship everyday." She showed it to him. He felt happy and said, "He appeared to me in the station and told me all this." This is Baba's grace. Baba is truly an ocean of compassion. Everyone believed that Baba was the real saviour in times of calamities and exulted.

ॐ Once, someone subjected Chandra Bai's house to black magic. Baba being omniscient realised this and called her. He said, "Child, someone has witchered your house, so that no one comes to hire it. They threw a lemon into your house. Remove it from there, worship your village deities, and rid yourself of the difficulties." They followed Baba's advice and got rid of the problems. Baba thus, looked after the safety of His devotees every moment. Who is more near and dear to us at times of crisis, other than Baba?

ॐ Once in the year 1912, Baba placed his hands together in the form of a conch and began to blow. Whenever Baba did this someone passed away. Baba said, while blowing, "Nana is about to die. But why fear when I am here? How will I allow him to die?" No one understood Baba's words. At that time Nana met with an accident and got away from it with great difficulty. Eight days later Nana came to Shirdi and told everyone that he was alive due to Baba's grace. Baba is omniscient, omnipresent, and moreover omnipotent. There is no restraint or failure to His will.

ॐ Tajuddin Baba, a Muslim *mahatma* was a resident of Nagpur. Babajan was a resident of Pune. One day, while talking about these two with His devotees, Baba poured water from a pot into the *dhuni*. When devotees asked Him, what He was doing, He replied, "My brother Tajuddin Baba's hut caught fire, so I extinguished it."

One of the devotees wrote a letter to his friend at

Nagpur enquiring about this incident. The reply from Nagpur stated that the fact that it had caught fire was true but it was put off immediately. The reason was not known. Baba's all pervasiveness and omnipotence was such.

Lord Sai Eshwara is content with divine compassion; He is the purest manifestation of divine love. He is the abode of immense and infinite power and so when He sees His devotees' hearts being burnt away by passions He, by His meticulous, infinite and divine shower of grace, puts that fire off.

ॐ One day during the time of *arathi*, Baba suddenly screamed, "Oh! My stomach is paining severely. Get a cloth to tie around it." A devotee immediately removed his turban and tied it around Baba's stomach. Baba asked two people to pull the two ends of the turban cloth tightly. No matter how hard they pulled, Baba continued to say, "Pull more tightly, the pain has not reduced!" No one understood the meaning behind this act. Baba transferred the labour pains of a devotee at Neemgaon upon Himself and blessed her with a painless delivery. God is the one who wards off devotees' difficulties. Baba is truly God.

ॐ Once, Haribhav Fhanse decided to visit Rameshwaram. Apprehensive of not being allowed going; he left home without informing his mother. On the way he came to Shirdi, for Baba's *darshan*. At the same time, his mother was praying to Baba in all ways that she knew for her son to return. Baba took away all the money that Fhanse had as *dakshina* and said, "Go to your house immediately. Rameshwaram is waiting for you at home. If you don't go now, by the time you reach, you will find **Badreshwaram**[168]." He followed Baba's command and went home where he found his mother waiting for him in great agony. Later

[168] Grave yard.

Fhanse understood Baba's words – 'Mother is a great pilgrim center like Rameshwaram. If he didn't return, his mother would die and then his home would become Badreshwaram.' He was happy to be a witness to Baba's omniscience and firmly decided that Baba was his God.

Just as Fhanse thought that there is somewhere a Rameshwaram greater than his mother, *jeevis* think that there is somewhere something greater than the *athma* in them. To such a *jeevi* who is sunk in ignorance, the Lord says, "Child, truly there is nothing greater than your own self. If you forget that, your heart will become a graveyard. If you reach it then, you will become a pilgrim spot. *Leelas* of Baba are full of such *vedanthic* messages.

ॐ While going to Shirdi, Regey encouraged Avasthe to join him. On the way the train stopped at an army station named Moov. An army official came and asked the officials under him to displace all the passengers and accommodate the army people instead. These two devotees too got down with Baba's name on their lips. After sometime the same official came, and saying that, that particular bogie was not required to be vacated, made them board the train again. When they reached Shirdi, Baba said, "Look! Army official wanted to throw out My children from the train. But, how can I keep quiet? I went there, spoke to the official and made them board it again." Later Baba pointed to Regey and said, "Look! He is not happy if he comes alone. Someone has to come along with him. He did not allow Me to sleep the whole night. The whole night, I heard him call "Baba, Baba!"

Sadhakas, who do *sadhana* to reach God, come across **maya**[169], which tries to topple them from their *sadhana*. But God protects those, who surrender to Him, from *maya* and helps them progress to attain liberation. Baba's *leela* teaches

---

[169] Illusion.

this. Both rejoiced at this incident and experiencing Baba's love they fell flat at Baba's feet. They were sanctified by Baba's blessings.

ॐ With the intention of going on a pilgrimage, a devotee named Uddavesh started with a few others to Dwaraka on a ship. As the ship was full, he had to stand at the edge. As the ship was sailing, suddenly all the money in his pocket, including the ticket fell into the waters. Not knowing what to do, he began to invoke Baba. Lord Sai who is pleased by the mere thought of Him appeared in the dream of Uddavesh's son, Giridhar and said, "Your father is at so and so place in Dwaraka. He is in a sorry state, as he has no money with him. Send him money immediately." Giridhar did not bother to follow the advice taking it to be a mere dream. Once again Baba appeared in his dream and instructed him. Giridhar sent money to his father through the postal department. Uddavesh was surprised receiving the money. Later he came to know the details from his son. He happily went to Shirdi and prostrated at Baba's feet.

While a *sadhaka* travels on the ocean of the world, the ocean of infatuation swallows everything he has i.e, spiritual wealth. Awakened from this state the *jeeva* invokes God and weeps desperately. God, being omniscient and omnipresent takes the responsibility of his welfare and protects him. Then the *jeeva* who experiences the Lord's grace and love prostrates at His feet and is liberated. This is the inner significance of this *leela*.

ॐ In April 1917, a big rabid hound bit a small dog. The small dog too, became rabid. Realising this the other hounds ran away from it. Noticing this the villagers ran after it in order to kill it as they thought that it would be menacing if the dog bit anyone else. The dog got scared and began to run away from them. It ran away and reached Baba. People who ran behind it too, reached Baba. They said, "Baba, if that dog

bites anyone they will die. Please leave the dog, we shall kill it." Baba said, "Children, is it good on our part to kill another *jeevi* to save our lives? Should we consider king Shibi mad to give his flesh in order to save the life of a bird? Great people have taught us to sacrifice our lives to protect another life; and what is it that you are planning to do? All creatures are acting as per God's will. Nothing happens without His will. Therefore, be brave. Realise this truth and act accordingly. Go now." Thus Baba taught them a lesson, lovingly and sent them away. Later as Baba stroked the dog lovingly the rabid dog turned into a healthy dog.

When the *jeeva,* who is innocent, is bitten by the mad dog named ignorance, the six vices run after him with sensual pleasures as their weapons, to put an end to him. To protect himself from them, the distressed *jeevi* surrenders himself to God. When *jeevi* desires God's protection, God takes up his responsibility and chases the six vices away. Later he removes the ignorance in him and lovingly makes him pure. That is a liberated state. This *leela* preaches us in a subtle way that by surrendering to God one can attain liberation.

ॐ One day an astrologer told a devotee called Booty, "You will have an evil encounter with a snake today." Later they both went to Baba. Baba called them and said, "Booty, what is this astrologer saying? Do you have an evil event with a snake today? Let it come, I shall see to it. Can it devour My devotee?" Later when Booty went to attend to nature's call a big snake came across his path. Looking at it he began to chant Baba's name. Immediately, the snake turned around and went away.

God takes care of those who surrender to Him. God had declared that one who surrenders to Him shall never be destroyed. The snake-*maya*, with sensual objects as poison tries to kill even those who surrender to God. *Maya* can do nothing to the *sadhaka* since it is afraid of the *namasmaran.*

This *leela* expounds that surrender to God and *namasmaran* are most important for one's own upliftment.

ॐ Merikar spent a few days with Baba and asked Baba's permission to return home. Baba agreed and said, "**Beta**[170], do you know our Dwarakamayi? This place in which you are sitting now is Dwarakamayi. This mother Masjid is full of compassion. She protects her children from all types of fear and anxieties. If one trusts her and surrenders to her at least once they will be rid of all their difficulties." He did not understand the meaning of Baba's words. Baba gave him *udi prasad*, bent His hand in the shape of a boat and said, "Child, do you know that tall gentleman? He is very dreadful. But what harm can he do to the children of Dwarakamayi? We can look at him with amusement when he comes in front of us. Since we have Dwarakamayi's grace on us, can he even touch us?" Saying this, Baba summoned Shyama and sent him with Merikar.

That night at 9 P.M. they reached a village named Chithali and rested there. That night a big snake was found lying along Merikar's cloak and a newspaper by his side. Merikar got up and saw it. Remembering Baba's words of assurance he looked at it with amusement rather than fear. Others were scared seeing it. Someone killed it and threw it aside.

ॐ Once Nana Saheb Chandorkar went with some people on a pilgrimage to Harishchandra hill. He climbed a little and became tired. He began to feel thirsty. There was not even a drop of water in sight. Then Nana said to others, "Without drinking water, I cannot move forward. I feel my life forces are going away. I cannot survive. No one can come to my rescue now. If my Lord Sai were here, He would not allow me to die like this. He would somehow provide me with

---

[170] Son.

water and save me." Saying "Baba, Baba!" he leaned against a rock and sat down in desperation. People around him said, "Try to walk somehow, your Baba is not here to provide you with water." He did not pay any heed to them and continued groaning "Baba, Baba!" in thirst.

At the same time, Baba who is an embodiment of love began to scream, "Thirst, thirst. Get Me water." Someone got water for Him. Baba said, "Nana is about to die of thirst. Will I allow My son to die like that?" While Baba was talking thus, at the same time a highlander came to Nana Saheb on the Harishchandra hill. Seeing his sorry state, he said, "Why are you so worried? There is no need to fear. Water is present under the rock where you are sitting. Drink it." So saying, he went away. Everyone was surprised at this incident. When they removed the rock they really found a stream underneath. Everyone were satisfied drinking that water. They completed their pilgrimage and later Nana reached Shirdi.

Baba looked at Nana lovingly, anxiously called him near, fondled him, stroked his body and said pitiably, "Nana, you almost died of thirst. Did you get water in time? I was in anguish seeing My child in that condition. Were you pained?" Experiencing Baba's love and motherly caress Nana wept and said, "Baba, who else is our succour other than You? You are our everything. You are mother and father." He lied down on Baba's lap like a small child. Everyones eyes were full of tears seeing this beautiful sight. Who can define Baba's nature of love?

Men think that there is some power other than themselves, which will save them and remain dualistic. God is not on earth but in our heart. In the ignorant and dualistic states they travel on mountain peaks of external visions. These journeys give no benefit except fatigue. Struggling with thirst he did *namasmaran* of Lord Sai, then a highlander came and showed him water. Similarly facing all the ups and

downs of life, if one thinks of God, God comes to them in the form of a guru (guide) and says, "Child, why all this intense effort? Whatever you are struggling for is within you as *athma* or God. Then the stream of God is near you." Baba's *leelas* are *vedanthic* streams of nectar.

ॐ Narayan Ambedkar, a devotee of Baba, lived in Pune. After retirement from job he encountered adverse conditions in life for seven years. Not knowing what to do and totally frustrated, he decided to end up his life in Baba's presence. He came to Shirdi in 1916. One day, seated on a cart in front of Dixit wada, he planned to commit suicide, that very night, by jumping into a well. As per God's plan, a person who owned a tea stall nearby called him and began to converse with him. During the conversation that person enquired, "Have you read the biography of Akkalkot Maharaj?" to which Ambedkar replied that he didn't. That person immediately gave him a copy to read. Ambedkar sat there and randomly opened a page, which contained a message for him in the form of an incident –

A devotee of Akkalkot Swami jumped into a well unable to face the difficulties of life. Swami pulled him out and said, "Child, no one can escape *prarabdha*. Afraid of *prarabdha*, even if you commit suicide, you will have to experience it in your next birth. When the rule is such, why not accept it now and put an end to this cycle of birth and death." That devotee prostrated to Swami, took his blessings, and went away. Thinking that Baba had sent him a message in this form, he immediately went to Baba. Baba called him near and said, "Child, have you given up the idea now? Your father was a devotee of Akkalkot Swami Samartha. You too worship him. Very soon you will be rid of all calamities and attain happiness." As told by Baba, very soon he mastered Astrology, earned a lot of money, became free of difficulties, and derived happiness.

ॐ In the Russian-Japaneese war, Jahangir, a devotee of Baba was in charge of a ship. Enemies began to sink all the ships and hit his ship too with great force. Apprehensive of the danger, while he wept in front of the portrait of Baba and invoked Him, Baba screamed loudly in a strange manner. Listening to the scream, everyone around rushed to Him in fear, to find out what happened. They found the Masjid filled with salt water. Baba's clothes too were drenched by seawater. Devotees were surprised by this. They changed Baba's clothes and cleaned the Masjid.

At the same time the ship that was sinking, somehow managed to reach the shore. Realising that this was Baba's grace, Jahangir wrote a letter thanking Baba for saving him. Through this letter, devotees came to know what happened the other day and rejoiced at Baba's miracle.

In the war between wisdom and ignorance, *maya* tries to drown the true *sadhaka*, who participates in it, into the ocean of *samsara*. The Lord saves the devotee, who invokes Him and surrenders to Him with full faith, from *maya* and helps him, sail across the ocean of *samsara*. Such a God is our Lord Sai.

ॐ On Deepavali, in 1910, Baba sat near the *dhuni* arranging the sticks. Suddenly Baba put His hands into the burning *dhuni*. Seeing this, Shyama and others immediately pulled Baba away from the fire. "What is this Baba?" they asked. Baba said, "Nothing. The child is safe, that is more than enough." No one understood what Baba meant. Everyone pleaded with Baba to explain what He meant in detail. Baba said, "In a village, a black smith fell ill. So, his wife was working the bellows of a furnace. Her husband called her and forgetting that her child was borne on her waist, she got up. The child slipped into the furnace. I immediately thrust both My hands and saved the child. Who else, other than Me, will

protect My children?" Everyone's heart melted listening to Baba's words and their eyes were filled with tears. Meanwhile, Nana Saheb went and brought a doctor to treat Baba's burnt hands. Baba refused any medication. Saying that God alone is His doctor; He blessed the doctor and sent him away. Bhagoji, an old devotee, who was cured of leprosy with Baba's grace applied ghee to the burnt hands and tied bandage around. Though Baba's wound healed, Bhagoji continued his service of massaging with ghee. Seeing his devotion, Baba agreed to it.

Mother, father, wife, husband and children cannot rescue us from getting burnt in the fire of the sense objects of this world. God alone, and none else, is the saviour. Repetition of His divine name, contemplation of His most beautiful form, thinking of His effulgence are the paths to **Jeevanmukthi**[171].

ॐ Agricultural Inspector, Ganesh Vishnu Bare, wanted to accompany Dasganu in a *tanga* to Kopargaon Railway Station to catch a train from there. He sought Baba's permission for the same. Baba said, "Do not waste even a second, rush immediately to the station. Do not stop the *tanga* on the way, even for a second, under any circumstances." So saying, Baba hurried him and sent him away.

They both travelled in the *tanga*. Since there was a lot of time for the train to arrive other *tangawalas* thought of resting a while on the way. This *tangawala* also wanted to do the same, but remembering Baba's words Bare did not allow this and ordered him to proceed without stopping. They continued their journey and reached Kopargaon. Other *tangawalas* too, reached the station at the time of the train's arrival, but the roadside robbers robbed them all. Bare was happy realising that Baba saved him from being robbed. Had they taken rest, they too would have been robbed. Baba's

[171] Liberation even while alive.

method of protection is unique. He always protects His devotees.

ॐ Raghunatha Rao, a devotee of Baba, worked in a foreign company. He was becoming old and so was unable to discharge his duty properly. So, he applied for leave from the job to rest for some days. The employers of the company also realised his state. Taking note of the services he rendered, they wanted to give him a pension. His salary being one hundred and fifty rupees per month, he would get half of it, i.e. seventy-five rupees, as pension, which wouldn't be sufficient for him. All his family members prayed to Baba regarding this matter. That night Baba appeared in his wife's dream and said, "Child, will one hundred rupees of pension be sufficient?" She said, "Baba, we trust You. You know what is best for our welfare better than us. Do as You wish." With Baba's grace, at last it was decided that he should get a pension of one hundred and ten rupees. Everyone was happy that Baba had protected them thus.

Baba is easily accessible to devotion. Even if you think of Him once in your life time, he will think of you for ever. Oh! What a personality! As a result of the merits of how many births have we obtained His feet! As a result of the merits of how many births have we got His sacred name!

ॐ There lived a couple in Bombay who had a son with Baba's grace. They were devoted to Baba and Baba too, showered immense love on them. Once due to some urgent requirement they borrowed twenty thousand rupees from their friend. As the crops failed that year, they could not return the amount in time. His friend became furious. Moreover, he was jealous since Baba showed them lot of love. He wanted to insult them somehow, so, he complained to the court. An **Ameena**[172] was sent to seize all the property and possessions in their house.

---

[172] A petty revenue officer.

An Ameena came with two Jawans, told them the reason for their visit, and was ready to proceed with their work. In that state, not knowing what to do, he placed his head on a portrait of Baba in his hall and wept. "Being a friend he has betrayed me. How will I face this difficulty? How can I face this insult? Baba, it is Your responsibility now. You alone are my saviour. Have mercy" he said weeping. At this time his son was playing on the street. Being a small child he did not know what was going on. A gentle man came to the Ameena and said, "Why have you come here?" The Ameena said, "The owner of this house owes twenty thousand rupees to a person. The lender complained to the court and I have been sent to seize the property and possessions.

Baba, the compassionate one who came in that form said, "Is that all. Make a receipt, I shall give the amount." So saying, He took out twenty thousand rupees from His pocket. He even gave the interest and took the receipt. He sent the Ameena away and called the child who was playing on the street. He said, "Child, take this receipt and give it to your father. Be careful with it," and left. The child went to his father who was weeping near Baba's portrait and said, "Dadaji, someone asked me to hand over this chit to you."

Receiving the chit, he was surprised. He came out and found no Ameena or Jawan. It was written on it that the amount was paid along with the interest. "How surprising? I have not sent money through anyone. Who is that good soul, who gave such a large amount?" he thought. Realising that it must be the work of Baba he rushed to Shirdi, fell at Baba's lotus feet and shed tears of joy. Baba lovingly said, "Son, why fear when I am here? I have come to protect those who have faith. Who can harm My children? Who can do anything when I am here ready to give crores of rupees?" Baba blessed him. Believing Baba as his God and realising that there was

no other deity more loving than Baba, he offered his heart felt salutations time and again to Baba.

ॐ Once, while devotees were singing *bhajans*, Baba suddenly closed His eyes and said, "Do not be afraid, child" Having said this He held the pillow, which he leaned against, tightly. After two minutes, He lifted the pillow and kept it back in its place saying, "Child, now you can go back to your family." He opened His eyes and began to talk to everyone normally. No one understood this act of Baba. Afraid that Baba might scold or thrash them, no one dared to ask Him the reason for His behaviour. If, by mistake, anyone asked the reason for any of His behaviour, he would be beaten. Baba answered on His own if He wished.

Three days later a devotee came to Baba, prostrated and sat down. Baba asked, "Child, is your brother's daughter safe?" He replied with devotion, "Baba, as long as You shower Your grace on us, we have no dearth or difficulty." Devotees enquired him and he said, "Everyone must listen to miracles of Baba" and continued –

"The day before yesterday we all went to attend a marriage in our relative's house. In a hurry we put the entire luggage into the train and then proceeded to board the train. It was already time for departure; my brother's twelve year old daughter was yet to board. The train started. We pulled her by hand but she slipped and fell in between the train and the platform. We got scared, pulled the 'emergency stop train chain', and stopped the train. Weeping, we ran to see what happened. To our utter amazement we saw her walking towards us. We were astonished and asked her, "Child, how could you come out safely?" The child replied, "As soon as I slipped I screamed, "Baba!" Immediately that grand father of Shirdi appeared. He said, "Do not be afraid, child." and pressed me tightly to the platform. As soon as the train passed away from me, He put me on the platform and said,

"Now, you go back to your family and disappeared." We went to attend the marriage and returned home immediately. Later I came to Baba to recount this miracle."

Everyone then understood what Baba meant by saying, "Do not be afraid, child," holding the pillow tightly, closing His eyes. Rejoicing at Baba's omnipresence, omnipotence and omniscience they acclaimed, "Shri Sathchidananda Sadguru Sainath Maharaj Ki Jai."

ॐ Mrs. Sadashiv Tharkad suffered from night blindness. In those days there were no street lights in Shirdi. One night she was walking on the street. There was a big snake sleeping on the path. She could not see it. But, she came till that place and suddenly stopped. Meanwhile, someone came there with a lantern and seeing the snake pulled her aside and asked, "Being blind how could you see the snake in this darkness. She said, "I do not know there was a snake, but something within me instigated me to stop." Baba, being omnipresent and indweller of all, guided her in time and protected her. Everyone rejoiced realising this.

ॐ A small child, named Shanti Kerwandikar, of Shirdi adored Baba as her brother. Baba too, loved this child immensely. One day, while playing she fell into a well, which had no fence around it. Everyone was scared. Someone got into the well and found her clasping to a stone and smiling. They pulled her out and enquired. She replied, "When I slipped into the well. I cried out 'Baba!' Baba came and asked me to hold this stone." Everyone was happy listening to these words. Everyone rejoiced at Baba's all pervasiveness, omnipotence and easy accessibility to His devotees.

ॐ G.S. Khaparde was a lawyer in Amaroati Nagar. Due to some political reasons he was to be sentenced to jail or sent in exile to some remote islands. He came to know about this and came to Shirdi to pray to Baba for protection. Baba

blessed him and said, "Child, this is your home. Do not fear. Why fear when I am here?" Relations, children, friends, and many others came to take him but Baba did not allow him to go. Baba kept him with Himself for three and a half months. During this period he gained a lot of spiritual transformation. He was a great scholar in Sanskrit. He was capable of writing commentaries on great *vedanthic* texts like the *Panchadashi*. Scholars like Upasini Baba agreed that he was equivalent to a guru, keeping his knowledge in view. In this way Baba attracted him to uplift him spiritually. Later, with Baba's blessings he was not punished and lived peacefully.

ॐ During summer, due to scarcity of drinking water, people of Shirdi suffered. Once, unable to bear this, people went to Baba and prayed to Him. Baba showed them a spot and asked them to dig a well there. Sagunmer Naik, Kaka Dixit, Booty, and other such devotees contributed to it physically and financially as well. They obtained sweet water from it. Even today people consume it regarding it as the sacred water of the Ganges.

ॐ One day food was being distributed in Dwarakamayi. Baba suddenly screamed, "Don't beat." Surprised at this they questioned Baba. Baba said, "The family members of the village-head were quarrelling. I went and stopped them from beating each other." Later the family members came and said that Baba came to them and stopped the fight. It is not possible to say that Baba is present in a particular place and not present at another. He is all pervading, the goal of all and omnipotent. He is unparalleled in protecting His devotees.

ॐ Imambhai Chote Khan was a policeman. During investigation of some crime he beat a Christian teacher severely till he bled, as he did not give proper answers. The teacher fell unconscious. As a result, there was high probability of Imambhai being punished. Some people advised him to

leave the job and escape punishment. "How to live, leaving the job?" he thought. Thinking that only great souls can protect in such crisis, he went to a Muslim saint called Dharwan Shah. The saint heard his story and said, "Child, go and surrender yourself to Shree Sai Baba of Shirdi. He alone can protect you." Imambhai had no faith in Baba.

Realising this, Dharwan Shah said, "Child, if you have any doubt about Him, go to Him and watch what eventuates when you recite the first chapter of Quran, standing behind His back." When Imambhai went to Shirdi, Baba was conversing with a lady on the street. Making good this opportunity, he stood behind Baba and began to recite the first chapter of the Quran in his mind. Baba became furious. He turned around and shouted, "Who are you? Are you My father to examine Me? How can Shirdi help those who have doubts? Reading Quran in the mind, they perform evil deeds with their hands. Are they humans or animals?" Imambhai realised that Baba knew everything and that He was omniscient.

Baba went into the Masjid. He was still furious. Imambhai too followed Him. Baba scolded him and did not allow him to come inside. Realising Baba's power Imambhai did not want to leave Him, come what may, and sat in front of the Masjid. Baba did not allow him to come into the Masjid for two days. Seeing this situation Kaka Saheb pitied Imambhai. He went to Baba and said, "Baba, why are you angry with him? He too is Your child. Why don't You shower Your grace on him?" Baba became more furious and told him harshly, "Is this evil doer, My son? Does he have all those qualities? Are those, who do not have the qualities of *Sathya, Dharma, Shanthi, Prema* and *Ahimsa* at least in thought, My children or children of demon? Do you know what this fellow has done? Forgetting humanity he beat a teacher severely like an animal. He has put on airs that he is a policeman. The

teacher fell unconscious unable to bear the pain. Are such fellows humans? Only those, who look at every living thing as Me, are My children indeed." So saying, Baba sat down leaning against a wall.

No one had the courage to open their mouth. Imambhai repented for what he has done and began to cry bitterly. After sometime Baba, whose heart melts in compassion called him inside. Imambhai fell at Baba's feet crying in repentance. Baba lifted him up and began to fondle him, stroking his hair like a mother. Baba gave him *udi prasad* and said, "Child, am I angry with you? You too are My child. That is why I scolded you. I cannot tolerate if My children do wrong. That is why I express anger. My anger is not on My children, but on the bad fate that makes them do wrong. Do not fear since I am here. Have courage and faith." By Baba's grace no punishment was given to him. He did not lose his job either. From that day onwards he accepted Baba as his God and became a devotee of Baba.

ॐ There was a tailor named Marthand at Shirdi, who lived all alone. Once he fell ill and became downhearted since he had none to serve him. Baba pitied him and said, "Child, do not worry. Go, dauntless, to Nana Saheb Dengale of Neemgaon. He will serve you with love." He went to Neemgaon as per Baba's orders. Nana Saheb Dengale said, "Friend, Baba appeared to me in my dream and related about you. Stay here without any hesitation. I'll take care of you, so you will have no dearth. From now onwards, this is not my home but our home." Dengale looked after him with great love and immensely served him. With Baba's grace his disease was cured. Thanking Dengale, Marthand returned to Shirdi. Baba's mercy is boundless. No one can define it in words.

ॐ Damodar Rasne was a devotee of Baba. Once thieves stole all the jewellery in his house. Along with the jewels

they took away the auspicious **mangala suthra**[173] of his wife. Unable to do anything, he repeated Baba's name and cried bitterly. By the grace of the all compassionate Baba, the thieves changed their minds and returned all the jewels to him.

If given a chance senses can steal all the property of wisdom that a *jeeva* has. If this *jeeva* who has lost wisdom prays to God, God will change the nature of senses and once again use them as aids in attaining wisdom. This *leela* has this subtle message contained in it.

ॐ The village head of Shirdi, Appa Kulkarni had severe aversion towards Baba. He always abused Baba. After many days he changed his mind and developed devotion and faith in Baba. Once, he was accused of a crime. As a result the Government, appointed a Deputy Collector for the enquiry into the matter. The Government sent a notice to him asking him to come for the judgment. He brought the notice to Baba, prostrated to Him and told Him all the details regarding it. Baba said, "Appa, do not be afraid. God is the master of all. Without His permission even a leaf cannot sway. As soon as you reach Niwaspur go to the Mohini Raj (Lord Shankar) temple first and pray to Him. There is no need to fear anything." He obeyed Baba.

In the judgment, it was finalised that the accusation was baseless and had no supporting evidence. He became happy and returned to Shirdi. He fell at Baba's feet and said, "Baba, with Your grace I was proved guileless. Everything is Your grace." Baba said, "Appa, this is not Mine, but the greatness of God. When you derive so much of happiness just because you were proved guileless in mundane matters, how much more happiness would you derive, when you are proved guileless in the eyes of God. You must really be delighted on

---

[173] The sacred thread worn by married women.

that occasion." Baba taught him this lesson and sent him away with His blessings.

ॐ A Parsi merchant's son ran away from home. The merchant related the incident to Baba. "Baba, save us from this difficult situation. You alone can ward off this grief," he prayed. Baba said, "Child, do not grieve anymore. Your son is safe and happy. He has gone towards the south and will return very soon. Be happy and fearless." As soon as Baba blessed, the boy, who had gone to Madras, returned home immediately.

ॐ Haribhav .M. Fhanse was accused of a crime. The lower courts passed the judgment that he was guilty. He then made an appeal to the High Court. He sent his prayers to Baba through Nachne. Nachne related the entire episode to Baba and said, "Baba, Fhanse seeks Your grace. Without Your grace, he will not be saved." Baba said, "Tell him not to worry about anything. The High Court will surely pass a judgment that he is innocent." Baba's words came out be true. Fhanse was proved innocent.

ॐ For some reasons the lower courts passed a death warrant to a Brahmin. One of his relatives went to Baba and prayed. Baba said, "There is nothing to fear about. Within four days he will be proved innocent. Be fearless. Go to him and convey this. Tell him to be brave." Baba sent him away with His blessings. Four days later the High Court passed a verdict that he was innocent and released him.

ॐ Baba's devotee Raghu and five others were accused of debauching a Marwari lady. People, who hated them, created this story and provided strong evidences to prove it and complained to the court. The court ordered six months imprisonment for all of them. Raghu cried and contemplated on Baba while he was in the prison. Baba appeared to him that night in his dream and said, "Raghu, why fear when I am

here? This prison cannot keep you for six days even. I will release you all tomorrow itself. Be brave." So saying, Baba disappeared. Raghu was surprised at this dream, "How will Baba release us tomorrow itself," he thought and became happy about the prospect of being freed.

A person named Thathya came to Baba with papers regarding this case. He wanted to appeal to the High Court about the judgment passed by the lower court. Some lawyer said that there was no use going to the High Court since the case had strong evidences against the victims. Baba saw the papers and said, "Thathya, give them immediately to Bhav (Dhumal lawyer) of Nasik." Thathya gave the papers to Dhumal. Dhumal took them over to the Ahmednagar Magistrate. The Magistrate asked Dhumal, "What are the reasons for your coming here?" Dhumal related to him the whole story. He handed over the appeal to the Magistrate. He saw the papers and said, "Evidence is very strong. Six people have witnessed the incident. What can we do now?" Dhumal said, "Why six!? People, who have individual grudges, in the village can create a hundred witnesses." Listening to these words, prompted by Baba from within, even without bringing papers from the lower court, he reconsidered the appeal and declared that they all were innocent. The order was enforced and the warden of the jail released them.

Magistrate asked Dhumal, "Is Baba a Hindu or a Muslim? What does He preach?" Dhumal replied, "He transcends all religions. What He preaches has to be comprehended by coming there and experiencing Him. Words cannot explain Him." Listening to this, the Magistrate said that he would come to Shirdi definitely during vacation holiday. Dhumal came to Shirdi along with Raghu and others who were released from the Ahmednagar jail.

Meanwhile, at Shirdi, Baba said, "Remain seated. You will now witness miracle." As He said this Raghu and others

who were supposed to be in jail for six months walked in and fell at Baba's feet. All were surprised at this. Raghu's enemies became sad since their plan failed. Thus Baba watches His devotees with a thousand eyes and saves them.

ॐ In the year 1911, a devotee named B.V. Vaidya came to Shirdi along with his family. He stayed with Baba for a few days. He wanted to go to Nasik and sought Baba's permission for the same. Baba said, "What? Are you planing to go to Nasik? No, no. Now there is plague in Nasik. Go straight to your home along with your family." He followed Baba's advice.

Before leaving, he purchased a portrait of Baba and showed it to Baba. Baba looked at it, took it into His hands and while returning said, "Ah! Now you can go home. Nothing to fear." They took Baba's blessings and reached Kopargaon. By the time they reached Kopargaon the train in which they were supposed to go had left. They had to wait for the next train for a few hours. "Even after receiving Baba's blessings, why did it happen so," they thought. By the time they reached Manmad in the next train, they came to know that the previous train had met with an accident. One of its bogies were shattered. They realised that Baba's blessings were not wasted and that whatever happened was for their own good. They were utmost happy that Baba had saved them from all calamities.

ॐ One day when S.B. Nachne and other devotees were present, Baba said, "Child, never trust a mad person. We will be in danger because of him. Ah! Anyway why fear when I am here?" No one understood these words at that time. After some days while Nachne was performing *pooja* in his house, a mad person came running into his house and caught hold of Nachne's neck. "Ooh! I will kill you. I will bite your neck and suck your blood," he said and was about to bite his neck.

Not knowing what to do, Nachne thrust **uddharani**[174] into the mad man's mouth and fainted. Unexpectedly someone came and drove the mad fellow out of the house.

Later when Nachne went to Shirdi, Baba told Anna *Chiinchinikar* pointing to Nachne, "Anna, do you see this mad fellow? A mad fellow tried to kill him by biting his neck. I immediately went there and rescued him. What to do? I alone have to save My children. Who else will do it for Me?" Realising that Baba Himself had protected him, Nachne prostrated at Baba's feet. Baba is capable of doing anything.

ॐ Nana Saheb Chandorkar was very fond of visiting holy places and pilgrim centers. Once he was going to visit a Ganesh temple at a village named Padmalaya. The train was late and it began to get dark. To reach the Ganesh temple, one had to walk in the forest for eight miles from 8 P.M. onwards.

The priest of that temple was a *sadhu* named Govindbhav. He usually stayed in the temple until 10 P.M. after which he locked the temple and went to his *math*, which was at a distance from the temple. Chandorkar knew this fact. "We cannot reach the temple before 10 P.M. There is no other accommodation other than the temple. If the priest goes away, who is to take care of us?" he thought. He also thought that he would be contended if he got tea at least as soon as he reached the temple. He prayed to Baba in his heart. He walked fast and somehow reached the temple at 10.30 P.M, along with his friends. All sat down at the temple, tired.

As they did not inform about their arrival, they were sure that they would get no food that day. Meanwhile, Govindbhav came there and asked, "Has Nana Saheb Chandorkar come?" Everyone was shocked listening to this. Nana asked him how he knew his name and about his arrival. He said, "Sai Baba had sent a word through someone a few

---

[174] A spoon like thing used in worship.

minutes ago to prepare tea for Nana." He brought tea and offered it to all of them. They rejoiced eulogising Baba's power, mercy, and love.

ॐ Within few months after Nana Saheb came to Baba, a plague epidemic broke out in Ahmednagar. Government employed special medical teams to vaccinate people against it to which people restrained, as they feared that they would die of fever. The District Collector ordered all the Government officials to take the vaccinations first so as to instill courage into the general public. Though Nana Saheb encouraged people to take the vaccination, he personally was afraid of taking it. He went to Shirdi and prayed Baba to save him. Baba said, "Nana, why fear when I am here? Go and take the vaccination bravely. You will neither be in any danger nor be afflicted by fever." He followed Baba's advice to set an ideal to the public and he did not suffer from any fever or pain.

ॐ One day Chandorkar and his friend Lele Shasthri set out for Pune in a *tanga*. After travelling some distance the horse became unmanageable and suddenly pushed the cart backwards. They both being fat and the ground being uneven, the cart toppled down and their lives were endangered.

At the same time in Shirdi, Baba placed both His hands near His mouth in the form of a conch and began blowing. "Oh! Nana is about to die. Will I allow him to die? I am his saviour," he said. Nothing happened to Nana and Lele Shasthri there. Later, when they came to Shirdi they came to know what Baba said and joined their palms in veneration to Baba's love and omnipotence.

ॐ One day, when Dasganu and Bere were journeying on a *tanga* in a deserted stretch of a highway, robbers attacked them. Realising that, Baba was their only succour in such a dreadful situation, Dasganu began chanting Baba's name and as a result two *tangas* started approaching them. Seeing them,

the robbers took to their heels. Dasganu and Bere offered their wholehearted salutations to Baba for saving them from that calamity. Baba, being all pervading is capable of protecting His devotees, wherever they are.

ॐ One day Kaka Dixit, prostrated to Baba and sat down. Meanwhile, Baba stared into the sky and said, "Aray! Kaka! Thula Kajlimaala Sarakalji Ahe." (Kaka, why are you worried when, I am here to shoulder all your burdens). Not knowing the truth Dixit said, "Lord, what You said is true. All our burdens are Yours. Who else other than You, can uplift us?"

At the same time his little daughter, while playing in the house, went near a glass almirah, which was in a corner. Suddenly the almirah fell on the child. With Lord Sai's grace nothing happened to her. The things inside the almirah fell around the child as if someone had placed them skillfully on the ground. Later when Dixit came home he heard about the incident and experienced the reality in Baba's words.

ॐ Once Purandhare got ready to visit Shirdi. Baba appeared to him that night in his dream and said, "Do not come to Shirdi. If you come disobeying My command, I shall sever you. Be careful." Unable to decide why Baba ordered him that way, he went to his office dropping the idea of going to Shirdi. He found all the clerks on strike in the office. Had he left for Shirdi, the people in the office would have interpreted that he initiated the strike, since he was their head. Since Baba stopped him from going to Shirdi by a timely advice, he was saved from that difficulty.

ॐ On the 31-3-1915, Nachne, Shanta Ram Moureshwar, and a few others set out to a village on a bullock cart. By the time they reached a mountain pass named Ranshet, it was dark. That place was known to be infested with tigers. At one point the bullocks suddenly stood still and began to push the cart backwards. Had the bullocks pushed it to a side, they

would have perished, falling into a valley. They looked to see why the bullocks had stopped and found a tiger approaching them with shining eyes. Seeing the tiger, their hearts missed a beat. They repeated Baba's name since who else, other than Baba, would save them in the middle of the night in a deserted area. They kept huge stones near the wheels so as to immobilise the cart. Meanwhile, the tiger reached the cart and the next moment they expected it to pounce on them. They all closed their eyes tightly and screamed aloud, "Oh Baba! Come immediately. Save us from this tiger. Sai! Sai!" Immediately the tiger began to run away as fast as it could, as if someone chased it. They all were surprised at this. They knew that it was merely Baba's grace and miracle and rejoiced.

ॐ In the year 1916, there was plague in Dahan. As a result Nachne had to use a detour to reach his office from the house instead of travelling through Dahan. On that route there was a freshet. He had to cross it and proceed onwards. One day, while he was returning very late from his office, there was only a raft, and no boat, to cross the freshet. A boy only was present to ply it. As Nachne was crossing the stream sitting on it, he moved to a side of it, and immediately, the raft turned topsy-turvy. While falling into the freshet he cried, "Baba!" By Baba's grace he found a rope which was fastened to an anchored boat. As he held it, the boy, who knew swimming screamed to call another boat for help. Nachne was saved at the right moment. With Baba's grace he found the rope, otherwise he would have perished. He joined his palms reflecting on Baba's mercy.

ॐ Kashiram loved Baba from the day Baba arrived in Shirdi. Initially he thought, "This fakir does not even ask me *dakshina* for His *chilim*, even though, I am capable of giving Him the amount he needs." From that day onwards Baba began to take *dakshina* often from him. In that manner Baba

took away all the money that he had and he became poor. He was such a great devotee that he did not give up his devotion in spite of his poverty.

When once, Kashiram went to a nearby village for cloth business and was returning in the evening, robbers attacked him in a deserted place and threatened him. He gave away all the money that he had. He always had a small packet containing sugar, which he used to sprinkle for the ants. He did not give that packet to them. He would not eat unless he offered sugar to the ants, so he kept that packet with him. Thinking that the packet contained something valuable, the thieves demanded the packet. He refused to hand over the packet and did not mind even being killed for it. Robbers came to beat him. He gathered his courage, snatched a knife from one of them, and killed two of them. Another robber came from behind and struck him on the neck with an axe. Kashiram fell unconscious. Assuming that he was dead the thieves ran away. Meanwhile some people came there found him and wanted to take him to a doctor. In the meanwhiile, he gained consciousness and did not agree to be taken to a doctor, and pleaded "Take me to Baba."

At the time when one of the thieves struck Kashiram from behind, Baba became furious and began to shout and jump. No one understood why Baba acted in that manner. Later, when Kashiram was brought to Baba, Baba went near him and fondled him lovingly and said, "Kashi, are you out of danger? As long as I am alive, how can anyone harm you?" Tears fell from Kashiram's eyes listening to Baba's affectionate words. The love of Baba was such. With Baba's grace, he was healed very soon. Subsequently the Government presented him with a sword for killing two of the thieves. Kashiram owed it all to Sai's grace and not to his own strength and fell at Baba's feet.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 11
"AFTERMATHS OF NON COMPLIANCE WITH BABA'S ORDERS"

ॐ One day Thathya decided to go to Kopargaon using a *tanga*. He went to the Masjid for Baba's *darshan* and told Him that he was going to Kopargaon. Baba said, "If you want to go, you may go. But, why are you in such a hurry? Kopargaon will not go anywhere. It is not good to leave Shirdi now." Thathya was enthusiastic to drive the *tanga* which had a new horse tied to it. Though Baba asked him not to go, he left for Kopargaon, driven by his enthusiasm. One of the two horses was new. After passing the sawool well the horses gained considerable speed. Due to the speed, one of the horses sprained its leg. As a result the *tanga* over turned. Thathya was not hurt much because he had Baba's grace in abundance. But he was at a loss. Thathya realised his mistake. And in the same way, May devotees too realise that non-compliance of divine orders leads to grief.

ॐ On another occasion too, Thathya disregarded Baba's advice and went to Kolhar village using a *tanga*. The *tanga* over turned. As a result he obtained severe injuries over his head, on his hands and legs. Some people brought him to Shirdi. After putting bandages on, he was brought to Baba. Baba said, "Thathya, is it a sin to follow the advice of this mad fakir?" Realising his mistake, Thathya cried, "Baba!" in repentance. Baba consoled him, gave him *udi prasad* and sent him home with some people. With Baba's *udi* he was healed soon.

ॐ A European gentleman came from Bombay to Shirdi, to have Baba's *darshan*. He was highly supercilious. He came

there with an introductory note from Nana Saheb Chandorkar. Baba did not allow him to enter into the mosque. To kill his ego, Baba made him sit on the steps. Feeling very ashamed of being insulted in front of so many devotees, he wanted to leave Shirdi immediately. "Do not leave Shirdi today," Baba ordered him. He felt all the more bad. "How can I, being so distinguished, be ordered by a fakir!" he thought. He did not care for Baba's orders and started towards Kopargaon in a *tanga*. After passing the sawool well, the horses being untrained began to run faster. Meanwhile, the horses were frightened, seeing a cyclist come on their way and moved to a side all of a sudden. Because of the sudden swift movement, the *tanga* turned topsy-turvy. The man was dragged for some distance along with the *tanga*. He received many severe injuries and was admitted in the Kopargaon hospital. He realised the significance of Baba's words and repented for not paying heed to Baba's words.

ॐ Bayyaji Appaji Patel purchased eighty-four acres of land with the money given to him by Baba. People of that area used to cultivate sugar cane. He asked Baba if he too should cultivate sugar cane. Baba said, "No. It is not good for you at all." He disregarded Baba's words and with high expectations started cultivating sugar cane. As a result, he lost not only his capital of four hundred rupees but also the fodders and the grains, which come up as dry crops. He repented for not paying heed to Baba's words.

ॐ A **harijan**[175], named Thukaram Barku wanted to leave Shirdi in order to earn a livelihood outside. Baba met him, put His arm around his neck lovingly and said, "Do not leave Shirdi. Everything will be provided for you in Shirdi itself. Do not go anywhere." No matter how much Baba consoled him, he did not listen and went to many places in search of

[175] A person belonging to a low caste.

a job. As a result he spent all the money that he had. He became tired, fell ill and returned to Shirdi, disappointed. He regretted for not obeying Baba. In that bargain, he lost everything that he had.

ॐ Mahalsapathi's daughter's in-laws invited Mahalsapathi for a feast at Dorhali village on an auspicious occasion. He sought Baba's permission to go to that village. Baba said, "Do not go there. If you go there against My wish, you will be insulted." "Nonetheless, they are my relatives," thought Mahalsapathi and went there. Since Mahalsapathi was a poor man no one bothered to care for him. Even before he reached, they finished their meal and washed all the vessels. Unable to withstand the insult he returned to Shirdi with an empty stomach. He realised his mistake of going there in spite of Baba's warning.

ॐ Once Mahalsapathi came to Baba and said, "Baba, Please give me permission to go to Ardhagonu village." Baba said, "No, no. Quarrels will arise and you will have no peace there." In spite of cautioning, Mahalsapathi went there and started the perusal of Malhari Mahathyam (Mahalsa Puranam). Meanwhile, some youngsters collected there and began to quarrel among themselves. This began among the elders too. Realising that there was no peace there, Mahalsapathi returned to Shirdi.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 12
"AVERTING AILMENTS"

ॐ Aminbhai was the first one who, revered Baba and offered food to Him in Shirdi. Aminbhai used to visit his relative Raghuji Shinde Patil very often. In their house Ganapathi Hari Kanade suffered from leprosy and fever. Pitying him, Aminbhai said, "The fakir in my house can cure the disease." He went to Baba, pleaded with Him and brought Him there. Baba examined Ganapathi Hari Kanade and asked him to bring a snake. He was frightened listening to this. Baba told him that snakes do not bite lepers. Somehow he gained courage, caught hold of a snake, and took it to Baba. Baba gave him some medicine prepared from the venom of the snake and told him to avoid family pleasures for some time. But, he took the medicine on one hand and enjoyed family pleasures on the other hand. As a result he died.

People with a pure heart install God in their hearts. They feel sad seeing people indulged in worldly matters (*bhava-rogis*) and pray– 'Oh God! Please protect these people.' God responds to the prayers of His true devotees. He manifests Himself as an incarnation and comes to the *bhava-rogi* and says, "Child, this disease is due to sensual pleasures. The real medicine to this is *yoga*. Practise any one *yoga sadhana* and reach Me."

(In *vedanthic* parlance, the snake is symbolic of *yoga*. *Kundalini* or *yoga shakthi* is in the form of a snake. Pathanjali Maharshi, who formulated the *yoga suthras* was in the form of a snake. Therefore, snake represents *yoga* and spiritual *sadhana* in this *leela*.)

The *jeeva* who is accustomed to enjoy pleasures will be afraid to practise *yoga* (catch hold of a snake). The Lord says,

"Child, you need not be so scared. *Yoga* will not destroy you. Truly speaking *yoga* does not touch people suffering from the disease of *bhoga*. Therefore take up any *yogic sadhana* to get rid of the disease of *bhoga*.

The diseased *jeeva* somehow takes courage and takes up some *yoga* (spiritual *sadhana*) and approaches the Lord. The Lord brings out the essence of that *yoga* (goal) and says, "Child, this is the essence of *yoga* (essence of *sadhana*). This is the embodiment of *yoga*. Since *yoga* is opposite to *bhoga*, at least for some time, give up *bhoga*. If you do so, you can get rid of this **bhavaroga**[176]." But the *jeeva* who loves to enjoy the pleasures does *sadhana* on one hand and enjoys pleasures on the other hand. As a result he is ruined. This is the subtle lesson in this *leela*.

ॐ Raghuji Shinde Patil had a brother named Bhagoji. Once he developed fever and his life was in danger. His relatives went to Baba and prayed to Him. Baba came. He placed burnt needles on the temples of his head. His disease vanished. Bhagoji was healed and was saved from death.

ॐ M.W. Pradhan of Bombay was a devotee of Baba. For the welfare of their family, a *pandit* named Madhav Bhat used to do *japa* everyday. He did not like Pradhan and his family worshipping a Muslim fakir since they were Hindus. No matter how much Pradhan told him about Baba, he did not believe it.

Once Pradhan's son languished high fever. The fever did not abate even after trying several types of medicines. Saying that, worshipping a Muslim fakir caused the disease, Madhav Bhat affirmed that he would curtail the fever by doing *japa*. No matter how much *japa* he did, the child's condition worsened instead of improving. Once Madhav Bhat

---

[176] The disease of worldly pleasures.

dreamt of Baba sitting in Pradhan's house. Baba told him, "I am the protector of this house. How can your *japa* protect them. Do not comport yourself with ego and ignorance." Feeling that it would be an insult, he did not disclose this dream to anyone. Seeing the boy on the verge of death, Madhav Bhat wept. Not knowing how to proceed, with no other alternative left, he sat in front of Baba's photo and vowed, "Baba, I will believe that You are an incarnation of Lord Datha and worship You, if You heal this child by evening and make it possible for him to walk down from the first floor to the ground floor. With the grace of the omnipotent Lord Sai, the malady miraculously subsided by evening. As per the child's wish, he was brought down to the ground floor. Madhav Bhat was surprised at this and also felt happy. He was transformed and began to adore Baba from then onwards.

ॐ D.M. Mulgi was an atheist. His brother was a devotee of Baba. No matter what his brother told him, he did not have faith in Baba. He never even looked at Baba's portrait. Once, he suffered from some severe ailment. He became frightened that he would surely die. That night an old fakir, with a cloth wrapped around his head appeared in his dream. He said, "Child, all your relatives are My devotees. I am the saviour of your entire family. Why fear when I am here? I am averting your disease. After healing, if you wish, you can come and have My *darshan*" and disappeared. Mulgi called all his family members and told them about this dream. His sister-in-law brought a Baba's portrait and showed it to him. "Is this the person who appeared in your dream?" she asked. He saw the photo and to their amazement said, 'yes'. As told by Baba, the disease, which could not be cured by doctors, vanished. Later, he went to Shirdi and prostrated at Baba's feet. He took Baba's blessings and gave up atheism from that day onwards.

ॐ Once Baba showed a part of His body to Pradhan and said, "Child, this portion is paining." Later He said, "Anyway the pain will subside within four days." Pradhan did not understand what Baba meant. Pradhan sought Baba's permission to go to his hometown. Baba did not give him permission for a week. Later He gave him *udi prasad*, blessed him and sent him home. By the time he reached home, he found his mother bed- ridden, being attacked by paralysis a week earlier. He realised that his mother developed this disease exactly at the time when Baba spoke to him about pain. As predicted by Baba, in four days most of it was gone. He also realised the reason behind Baba keeping him at Shirdi for a week. With Baba's *udi* she was completely healed within a few days.

ॐ One day Baba called Mahalsapathi and said, "Bhagath, your wife, at her mother's house, is suffering from a swollen neck. Do not worry. No one can cure it. I, alone can cure it." It happened exactly like that. Coming to know of this through a letter, Mahalsapathi felt very happy.

ॐ Bheemaji Patil was a resident of Narayan Gaon. He was suffering from Tuberculosis. He became very weak, often vomiting blood. Doctor's said that he wouldn't survive. Meanwhile, Nana Saheb went to their house for some work. He told them to go to Shirdi and pray to Baba, as Baba could cure any type of disease. Following his advice, relatives took the patient to Shirdi. They conveyed the matter to Baba. Baba said, "This disease is a result of fate. It has come on account of sins committed. I will not interfere with it." They prayed in distress and wept. Baba melted and said, "The fakir of this Masjid is very compassionate. Those who come to this Masjid with devotion will be saved from any type of calamity, whatever the fate may be. If I will it, I can wipe it off with My left hand and write it afresh with My right hand. Do not be afraid. He will surely be benefitted." Baba gave him *udi*,

fondled him lovingly and sent him away with His blessings. His blood vomitings stopped. Though it was very inconvenient, Baba insisted him to stay in the house of Bheema Bhai.

Later he had two dreams. In the first dream he was a child and his teacher punished him for not repeating some poems. In the second dream, he suffered intense pain as if a road roller had been driven on his chest. In both these dreams he suffered great agony. Omnipotent Baba made him experience his fate in the dreams and cured him. Who else, other than Lord Sai, can perform such deeds? Later with Baba's permission and blessings he happily proceeded to his hometown.

ॐ Once Booty was attacked by Cholera. He was treated by Dr. Pillai. No matter which remedy was used, the disease did not abate. Finally he went to Shirdi and prayed to Baba. Baba said, "Why get scared just for this? Eat pista boiled in milk with sugar. You will get rid of the disease."

Truly speaking that treatment would have led to death. But he followed Baba's advice with faith. The efficacious words of Baba healed Booty. Baba did not treat patients the way other doctors did. Whatever was to be avoided for a particular disease was given as medicine by Baba. Baba's method of treating was incomprehensible.

ॐ Once, a few devotees gathered and began to do repairs to Baba's Masjid. Kaka Mahajani was one among them. At that time he was suffering from diarrhoea. In order that there should be no break in his services to Baba, he kept a pot with water in a corner of the Masjid and went out whenever required to void.

During the work, Baba suddenly became furious. He began to scold everyone severely. Seeing His fury and listening to His abuse many devotees left the work and ran away. As Kaka was about to do the same, Baba caught hold of his neck

and made him sit there. Someone who ran away left a bag of groundnuts there. Baba carefully cleaned them and gave it to Kaka. With His eyes red, he ordered Kaka to eat them. Kaka shivered looking at Baba, but somehow managed to eat them all. Later, Baba took water from a pitcher. He drank some and asked Kaka to drink the rest. Kaka drank it and began to look at Baba pitiably out of fear. Baba calmed down after sometime and said, "Kaka, now your disease has vanished. It will not come in the way of your services. Child, My anger is not on My children but on the evil forces which trouble My children. Now you can resume your work." His diarrhoea was instantly cured.

ॐ Once Nana Saheb Chandorkar developed a sore on his hip. Futile attempts were made to cure it. It began to worsen. A doctor examined and said, "Tomorrow I shall operate it and it will be cured." Nana Saheb did not want to invoke Baba for this, as he thought that Baba would take it upon Himself and suffer. But Baba being omniscient and an incarnation of love knows everything. What is it, that He does not know?

That night, Nana Saheb kept a photograph of Baba under his pillow and slept repeating Baba's name. Meanwhile, a tile on the roof slipped and fell right on the sore. The sore burst open. A lot of blood and pus oozed out of it. The next day, the doctor examined it and said that operation was not necessary and that it would heal very soon. Within a few days it healed completely. Later when he went to Shirdi, Baba, out of immense love, called him near. He showed him to those present and said, "This mad fellow had a sore on his hip. Instead of praying to Me, he wanted to get it operated. But will I allow it to happen? I Myself performed the operation of My child and rescued him." Listening to these words, Nana Saheb was wonder struck by Baba's love. His eyes dropped tears and he prostrated at Baba's feet. Baba lifted him up and questioned lovingly, "Nana, though the child does

not tell its problem to the father, will the father be indifferent to the child?" Nana was enchanted at Baba's all encompassing love.

ॐ Once Kaka Saheb developed high fever and was not in a condition to go for Baba's *darshan*. He sent a message to Baba. Listening to it Baba said, "Is that all! Why fear about it? Why fear when I am here? Tell him to go to his house. Let Me see, which disease is going to harm him?" Some devotees questioned Him, "How can he go to his house in this situation Baba!?" Then Baba ordered, "Whatever it may be, he should not stay in Shirdi. Immediately send him to his hometown." As Baba's orders had to be obeyed some people went and reported the matter to Kaka Saheb. He agreed to follow Baba's advice and with the help of a few people reached the Masjid. Baba, on seeing him, said, "Child, go home. Do not be afraid. What is going home is not you, but your fever. Within four days your fever will subside. Have faith in My words. Do not sleep on the cot like a diseased person. Move about here and there. Drink pudding made out of Badam and Pista. Your fever will vanish. Do not bother about what others say. Why fear as long as I am here. No danger can approach you." Baba gave him *udi prasad* and sent Shyama to accompany him.

He went home, had pudding made and consumed it. The next day, the fever increased. Relatives advised him, "Diseases will not be cured with *udi* and useless words. Use medicine." They brought a doctor and had him examined. The doctor prescribed some medicines and advised him to rest instead of being active. He did not agree to it and said firmly, "Baba told me to move about and not to sleep, so I will move about. I will not use these medicines." The doctor said that he could do nothing about it and went away. Relatives abused him saying that he was inviting death believing the words of a mad fakir. He was not bothered

about them. Finally as told by Baba the fever completely vanished in four days. He immediately went back to Shirdi. Baba saw him and bantered smilingly, "What did your people at Bombay say?" Kaka fell at Baba's feet happily and said, "What can I report to You, who is omniscient?"

ॐ Once Booty was taken with Typhoid. In that condition he was unable to go for Baba's *darshan*. Baba used to send Shyama or others to bring Booty to Him everyday. He had pudding made daily and made Booty drink it. Before leaving He would give him *udi*. His disease vanished within few days without the aid of any doctor.

ॐ In 1911, a person brought his daughter to Baba. She was paralysed and could not walk. All compassionate Sai looked at her and blessed her. He asked her not to leave Shirdi till He told her to. On the third day the girl was able to stand. On the eighth day she was able to walk like others. Everyone was amazed seeing this miracle. Later with Baba's blessings they went back to their hometown.

ॐ In 1911, a Marwari devotee named Nandaram came to Shirdi to have Baba's *darshan*. At that time many people began to leave Shirdi as plague broke out in Shirdi. He had come with the intention of staying in Shirdi for a few days. He somehow stayed for two days. On the third day his eyes became red. Seeing this someone said that he had been attacked by plague. He was alarmed and immediately rushed to Baba asking Him for permission to return home. Baba said, "Even if you go home, will the life which wants to leave, remain? Mad one! Why fear when I am here. Be fearless. Nothing will happen to you." As soon as Baba said this, the redness in his eyes disappeared and the dreaded disease did not attack him.

ॐ In March, 1913, Ravuji's daughter living at Dhulia developed fever. Doctors' efforts were in vain. Finally they

prayed to Baba, who was their only succour. That night compassionate Baba appeared in their house, physically. Everyone saw Him. He applied *udi* on the girl's forehead and said, "Fever will subside by morning. After the disease vanishes completely, bring her to Shirdi." Saying this, Baba disappeared. Everyone was surprised seeing this wonder.

Ravuji was Shyama's friend. Baba told Shyama, "Shyama, today I went to your friend, Ravuji's house." To learn the truth Shyama wrote a letter to Ravuji. By the time the letter reached Ravuji, his daughter had recovered completely. Therefore, they all started for Shirdi. That day at the time of *arathi* Baba said, "Start the *arathi* a little later. That *tangawala* is not driving fast enough." No one understood which *tangawala* Baba was talking about. They, anyway, obeyed Baba's command and postponed the *arathi*. Meanwhile, Ravuji arrived along with his wife, daughter and a few others.

Baba took his daughter near Him and said, "Child, when you had fever, I came to your house and applied *udi*. Do you remember?" Shyama asked Ravuji about it. Ravuji said that Baba's words were true and related the whole incident. Everyone rejoiced listening to this. Baba is not only omniscient, but also all pervading and omnipotent. They eulogised Baba and offered **mangalaharathi**[177]. Looking at all His devotees, Bhagawan Baba smiled like a small child. How sweet are those smiles! Those smiles are more pleasant than the moonlight, cooler than the snow, sweeter than sugar. Due to the merits of how many births are we able to see those beautiful smiles? Oh! How fortunate are those people of Shirdi and visitors to Shirdi!

ॐ A magician subjected black magic to someone in a village named Parwani. As a result, to that person, food

---

[177] The concluding rite of worship using a camphor flame.

appeared as hair and there was a rotten smell that accompanied it. Many people who knew witch craft tried to counteract the magic in many ways but it was all in vain. He came to Baba, told his difficulties to Him and cried. Merciful Baba blessed him and said, "Child, do not be afraid. God is the protector of all. You will definitely be eased." With the power of Baba's words the evil effect disappeared. He got rid of the difficulty. The power of the magician disappeared. Baba's words were *manthras*. There is no opposition to them in the entire universe. Therefore, Baba is the ruler of the universe.

ॐ A devotee named Dixit spent most of his time with Baba. Once when he was with Baba, he received a letter, which contained a message that his brother was critically ill in his hometown. Dixit was worried and related the matter to Baba. "Baba, I can neither help my brother in such times nor leave you and go," saying this he cried. Baba said, "You cannot do anything. But I can do everything and I will do." As Baba spoke thus a stranger approached his brother in his hometown and repeated the exact words. He gave him *udi*, blessed him and left. Immediately Dixit's brother became all right. When they narrated this to Dixit in a letter, Dixit felt happy.

Baba's mode of protection is beyond our comprehension. What is impossible with Baba's grace? Lord Sai has the capacity to do and undo anything.

ॐ A devotee named Pillai was a doctor. He came to Shirdi with the intention of staying with Baba for a few days. A few days after his arrival he began to suffer from guinea worms. The pain was excruciating. Unable to bear the pain, he called Kaka Saheb Dixit and said, "Kaka, I am not able to bear this pain. My past *karma* is causing it, but I cannot bear it. Tell Baba to transfer the effect of my past *karma* to ten future births of mine. Convey this pitiable prayer to Him." Kaka Saheb agreed and related it to Baba. Baba said, "Are ten

births required to suffer the *karma*? What is the purpose of My being here? Tell him that I can destroy his *karma*, whatever it may be, within ten days. Why talk of ten births? Why fear when I am here? I have incarnated for you all. Bring him immediately to the Masjid. I shall take care of him."

Kaka went to Pillai and with the help of a few others brought him to the Masjid. Baba gave him His bolster and asked him to sit leaning against the wall. Pillai sat as told but began to cry unable to bear the pain. Baba lovingly wiped his tears and said, "Child, what is the need to cry sitting on your mother's lap? Your *karma* is over now. You must face the *karma* bravely and patiently and not cry. Joys and sorrows, victory and defeat all are dependent on *karma*. Recital of the Lord's name can cure everything. Surrender to God and he shall set everything aright." Pillai derived mental peace listening to this.

Baba held him in the Masjid. The next day Nana Saheb Chandorkar came and bandaged the wound. Baba saw it and said, "Who tied this? Remove it immediately or it will cause death." The bandage was removed. Baba said, "Child, your *karma* will be finished today. Today a crow will come and peck at your wound and then you will recover." Saying this, Baba went somewhere. Meanwhile, Abdul came there. He was busy with some work. Not noticing Pillai's wound he stamped on it. Unable to bear the pain, Pillai bawled out loudly. Worms, pus and blood came out of the wound. Unable to bear the pain he cried out, "Baba!" Compassionate Baba came from some where into the Masjid. Seeing Baba, he asked, "Baba, when will the crow come? When will it peck at me?" Baba replied calmly, "Child, where is the crow now? It came, did its job and went away. Our Abdul is that crow." Baba consoled him. Pillai was happy with these words. Baba gave him *udi prasad* and blessed him. Within a few days the

disease was completely cured. With Baba's grace Pillai became healthy once again.

ॐ One devotee came to Baba suffering from malaria and lamented. Baba looked at him lovingly and said, " Child, a black dog will come to the temple near your house. Feed it with curd rice and you will be rid of this fever." He did as advised and was rid of the fever. The method Baba used to wash each one's *karma* is beyond our imagination. Baba adorns the manifestation of *maya's* form. The inner significance of His *leelas* are beyond comprehension.

ॐ A devotee, Yashwanth desh Pande's father was blind. He desired to have Baba's *darshan*. He told his desire to his son. Listening to his desire Yashwanth laughed to himself. Finally he sent his father along with his son to Shirdi. They reached Shirdi and prostrated to Baba. He prayed to Baba, "Everyone is liberated seeing Your most beautiful form. I, being a blind man, am not able to see You. You are omnipotent. If You can provide me with vision, I too will see You and be liberated. Everything is Your grace." Baba melted with his prayers. Baba touched his eyes lovingly, "You will gain vision" he said and laughed. Immediately he regained his vision. Everyone was surprised at this miracle.

ॐ Once a blind man, with staunch devotion, came to Shirdi to have Baba's *darshan*. "Baba, I have no eye sight. I cannot see You like all these people. Other than this difficulty, I have no other difficulty. I have no desire to see this world which is full of sensual pleasures. But, I have the desire to see You, who is an incarnation of the Lord. Therefore, oh master of the world! Kindly give me vision. After seeing You to my heart's content, take it back," he prayed. Baba heard his lament and blessed him with vision. With divine bliss he forgot the world and saw Lord Sai. His eyes shed tears of joy while he bowed down at His feet. Baba immediately took back his vision. He was blessed enjoying this experience all his life.

It is mentioned in the **Mahabharatha**[178] that Lord Krishna offered such an opportunity to Dhrithrashtra. In this age, that same Lord Krishna incarnated as Lord Sai and is sanctifying the world with His *leelas* and **mahimas**[179]. He is giving bliss to all. Blind people are more fortunate than those who did not see Lord Sai in spite of having vision. To see Lord Sai having a perfect vision is liberation.

ॐ In 1912, Balaram Dhurandar of Bombay set out for Shirdi along with his brothers. At this time Baba said, "Today some people, who belong to My *darbar* are coming here." As soon as these people reached the Masjid Baba told the devotees, "These are the people whom I referred to before." He told them, " This is not the first time that you are seeing Me. We are acquainted for the last sixty births." Listening to these words they were surprised and felt happy.

After his meal Balaram Dhurandar sat near Baba and massaged His legs. Baba who was smoking the *chilim* advanced it towards him and beckoned him to smoke it. He was not accustomed to smoking. Since it was Baba's order, he accepted it and smoked with great difficulty. This smoke completely cured him of the asthma, which he suffered from, for six years. That day was Thursday. At the *arathi* function in the Chavadi, Balaram saw the lustre of Pandurang on Baba's face. He attained divine bliss with this *darshan.* Who can define Lord Sai's compassion, love, and power? Baba is an incarnation of infinite love.

ॐ Once Kaka Saheb Dixit was agonized with severe leg pain. He was at Shirdi then. In spite of knowing the fact, Baba asked him to accompany Him to Neemgaon. In order to obey Baba's order he decided to go with Baba in spite of the pain. While walking along with Baba his pain vanished. He

---

[178] An ancient epic revered by millions as the fifth veda.

[179] The manifestation of divine qualities.

walked with Baba for three miles without his knowledge. Nothing happened to his leg. Never did he face the pain again. If we follow Sai what we derive is **hai**[180], and not calamity.

ॐ One afternoon Baba asked someone to bring a ladder. The ladder was brought. Baba leaned it against Vaman Gondkar's house. He climbed on the roof of Vaman Gondkar's house, passed along the roof of Radha Krishna Mai's house, and then got down from the other corner. Baba gave some money to the person who got the ladder. After Baba did this Radha Krishna Mai was cured of a disease she was suffering from. No one can comprehend how Baba cures each ones disease, what method He utilises and the inner significance behind it. That is why Lord Sai is beyond word and thought. Such is the nature of Sai.

ॐ Haribhau Fhanse was a devotee of Baba. Once cholera epidemic broke out in his village. He gave Baba's *udi* to everyone. Everyone was cured taking *udi*. He became famous because of this. Once he went to a neighbouring village to visit a marwari friend. The brother of this friend was suffering from some ailment then. Hearing that Fhanse was a great doctor he said, "You alone must cure my brother's ailment. We do not want any other remedy other than your treatment." Realising that he could not cure the disease he wanted to leave. It was already late. In order to escape he said, "To treat this disease according to my procedure it will cost you two hundred rupees. Therefore, have him treated by another doctor." The marwari friend was adamant and said, "It doesn't matter. You being Baba's devotee should treat him." Fhanse was in a fix and began to pray to Baba.

That night Fhanse went into the *pooja* room to worship. The patient made all the arrangements for his worship.

---

[180] Comfort.

Everyone was surprised seeing this. During the worship, the patient looked at Baba's portrait with devotion. That night Baba appeared in Fhanse's dream, told him the nature of the disease, its remedy, dosage and then disappeared. Fhanse followed Baba's advice and the patient recovered quickly. The family members rejoiced and gave Fhanse two hundred rupees as agreed upon earlier. Fhanse related that it was Baba that had cured him and not he. They bought an expensive cloth with that amount and asked Fhanse to offer it to Baba.

Before he could offer it to Baba, Baba attained **samadhi**[181]. Not knowing what to do, Fhanse invoked Baba in desperation. That night Baba appeared in his dream and said, "Sell the cloth and use the money to buy rice and sell it at a cheaper price to the poor who are suffering due to famine. Later do business with rice, you will prosper." Fhanse followed Baba's advice and prospered.

ॐ Mrs. Raghuvir Purandhare had an attack of cholera. Doctors could do nothing. Thinking that Baba alone could save her, the entire family began to pray to Baba. That day Baba appeared to Raghuvir Purandhare at the Lord Datha's temple. He gave him *theerth*, *udi*, and blessed him. Seeing this everyone was surprised. With this *prasad* the disease was cured. Where there is faith, there is God. Baba is all pervading embodiment of *sathchithananda*.

ॐ A devotee named Regey was suffering from some disease, while he was at his father-in-law's house at Girgam. Being Baba's devotees the entire family invoked Baba. That afternoon a *sanyasi* resembling Baba came to Regey and said, "Child, why fear when I am here? You will be cured within three days. Do not worry." He put His hand on his head and blessed him. On account of the illness, he could not recognise Baba and screamed. Listening to the scream his father-in-law

---

[181] Entombment.

came in to see what had happened. The *sanyasi* disappeared. Regey recounted what had happened. They realised that it was none other than Baba who came in that form to bless him. As foretold by Baba, the ailment abated within three days.

ॐ Due to severe diarrhoea Mrs. Purandhare became weak and was almost in the jaws of death. Doctors declared that she wouldn't survive for more than an hour. At this time Purandhare went to the market on some work. Someone ran in search of him and told him the doctor's prediction. Anxiously he ran towards his house. As he approached the Lord Datha's temple, Baba appeared in front of him, stopped him, blessed him and said, "Child, why are you afraid listening to the words of mere humans? Why fear when I am your protector? She will not die as long as I exist. Take this and put it on your wife's forehead. Give up the thought of she dying in one hour. Infact, she will be normal within half an hour." He did as told by Baba and she moved about normally in half an hour. This amazed everyone including the doctors. Recognising the power of Baba, they eulogised Him as *Paramathma*.

ॐ Once Shirdi was attacked by plague. All the villagers came to Baba and prayed to Him. Baba gave His word of assurance, "Do not be afraid. Clean all the roads, **samadhis**[182] and graveyards. Distribute food to the poor in abundance. I shall take care of the rest." People followed Baba's advice and amazingly plague vanished at once.

ॐ Once a devotee's eyes became red and were swollen. No one knew what to do, so they brought him to Baba. Baba pounded two marking nuts (Carpus Ana Cardium), made two balls, thrust them in each eye of the patient, and bandaged his eyes. The following day the bandage was removed and water

---

[182] Tombs.

was poured over them in a course. The disease was cured. Everyone was amazed by the peculiar treatment used. Only Lord Sai is capable of trying out such strange treatments.

ॐ Dada Saheb Khaparde of Amraoti came to Shirdi along with his wife and a small child. He decided to stay there for a few days. But, meanwhile his child got plague. The parents became downhearted. They wanted to return to their hometown for treatment. They sought Baba's permission for the same. Baba said, "Mother, the sky is beset with clouds. Where will you go? Have faith in God. Very soon the clouds will pass away." So saying, He lifted up His *kafni* and said, "Mother, look, I have four buboes in My armpit. I suffer the pains of My devotees. These are buboes of plague. Now there is no need to fear for your son. Be brave." On the next day their son's disease was completely cured. Baba's heart is like that of a mother. Unable to bear the pain of His devotees, He takes their pains and suffers while giving them happiness. Lord Sai is an embodiment of all encompassing love.

ॐ Booty once suffered from dysentery and vomiting. No medicine had any effect on the disease. Someone dragged him to Baba. Baba made him sit in front of Him and waving His index finger said, "Now take care, you should not purge anymore or vomit. If you do so I will see your end." Unbelievingly both vomiting and purging stopped immediately.

What Baba spoke was not addressed to Booty, but to the disease. All the five elements, all deities, all powers act according to Baba's orders as He is the Lord of the universe.

ॐ Shyama suffered from piles and surrendered to Baba. Baba gave him decoction of **sonamukhi**[183]. This relieved him. Once again the trouble recurred. Shyama took the same decoction without consulting Baba. The result was that the

---

[183] Senna pods.

disease was aggravated. Finding no other alternative, he prayed to Baba. Baba cured the disease by His grace.

ॐ Kaka Mahajani's elder brother, Gangadhar Panth suffered from stomach pain for many years. Since it could not be cured by any medication, he fell at Baba's feet. Baba touched his belly and said, "Child, where is the ailment now? It is cured. Why fear now?" With Baba's divine words the malady was cured. Baba's words are *manthras*.

ॐ One morning Baba got up, washed His face and mouth, spread a sack on the floor, placed a quern on it, got some wheat grain and began to grind them. At that time Hemadpanth came there. Seeing this scene he thought, "Baba is a fakir. He lives on alms. Why is He grinding wheat? What will He do with the flour?" Many people present there had the same doubt. No one had the courage to question Baba. Therefore, everyone kept quiet. Four ladies, took courage and went to Baba. "Baba, why should You strain Yourself when we are here? Please get up, we shall do it for You," they said. Baba said, "What strain is there in doing My own work? This is My profession." Immediately they said, "Then why not allow us to contribute a little." Baba agreed to their prayers and moved aside.

While grinding the wheat these ladies began to think thus, "Baba is a fakir. He lives on alms. He has nothing to do with the flour. Baba gives away even the *dakshina* collected, will He store the flour? He will distribute this to someone. Since we are grinding, He will surely give it to us. Anyway Baba will give it to us so let us divide it into four portions and take it." Deciding so they began to divide it into four portions. Baba became wild seeing this act of theirs. He said, "Ladies, have you gone mad? Have you thought over what you are doing? Whose father's property are you sharing? Out of compassion I allowed you to grind and you are looting it." Everyone stood still, noticing Baba's fury. Later Baba cooled

down and ordered. "All right do one thing. Take the flour and spread it over the outskirts of the village." They did, as were ordered, out of fear and devotion. At that time the cholera epidemic was spreading in the neighbouring villages. With this act of Baba, cholera did not enter Shirdi.

God incarnated to destroy the *karma* of the *jeeva*, to remove his ignorance and confer on him self-realisation. Lord Sai used to take *karmas* of devotees in the form of wheat and destroy them by putting them in the quern. What were getting ground in the quern was not wheat but the *karmas* and sins of the devotees. The lower stone is symbolic of **karma yoga**[184], upper stone is symbolic of **bhakthi yoga**[185], and the handle is symbolic of **jnana yoga**[186]. The *karmas* of *jeevas* are destroyed by *karma, bhakthi,* and *jnana yogas*. Baba proclaimed this through this incident of grinding wheat.

ॐ Amir Shakkar was a native of Korale village in Kopargaon Taluk. He worked as a Commission Agent in Bandra. He suffered from rheumatism, which gave him a lot of pain. In spite of using many medications, there was no relief to him. It was then that he remembered Baba. He came to Shirdi and fell at Baba's feet. Baba ordered him to stay in the Chavadi until further instructions were given. The Chavadi was always damp. It was truly unfit for such a patient. Baba's word was the deciding factor. So he stayed there. Baba passed via Chavadi every morning and evening. Moreover, Baba slept in the Chavadi on every alternate day. So Amir Shakkar had wonderful *darshans* and proximity of Baba. He stayed there for nine months and finally became disgusted.

---

[184] Action performed unselfishly without ego and without any expectation of reward.

[185] The yoga or path of devotion.

[186] The yoga or path of wisdom.

As a result, he ran away to Kopargaon without informing Baba and halted at a *dharmashala* to spend the night. At that time there was a fakir there who was on the verge of death. The fakir asked Amir Shakkar for water to quench his thirst. Amir brought water for him. The fakir died immediately after drinking it. Amir Shakkar was fear stricken. He thought that if police came to know of it, they would assume that he poisoned the fakir. So, he ran away to Shirdi. He repented for disobeying Baba and repeated Baba's name. He prayed to Baba to protect him from this anxiety. He began to stay in Chavadi once again.

One night Baba was sleeping in the Chavadi. Baba called Abdullah and said, "Abdullah, I think that there is a venomous creature on My bed, bring a lantern and look for it." Abdullah searched but found nothing. However, a big snake was found on Amir Shakkar's bed. Someone killed it and threw it out. From that day he was free from rheumatism. Baba, then blessed him and sent him back to his native place.

The poisonous snake must have been symbolic of Amir Shakkar's malady. By killing and throwing it aside his disease was alleviated. Baba alone knows the inner significance behind His *leelas*. Who can understand Baba, who is beyond thought and word. Lord Sai is an embodiment of the infinite *Paramathma* that cannot be comprehended by even Brahma, Vishnu, and Maheshwara – the trinity.

ॐ Harishchandra Pithale was a native of Bombay. He had a son, who suffered from epilepsy. Doctors tried many remedies, but with little success. Through Dasganu's *kirthans* he came to know about Baba and decided that Baba alone could save his son. He went to Shirdi along with his wife and children, prostrated before Baba and prayed for His aid. Their son meanwhile swooned and fell down senseless. Watching this his parents became agitated. They prayed to Baba, "Baba, we came to You with the knowledge that You are our

only succour. We came to seek protection but we are receiving punishment. If we have to face this in Your proximity, then who is to save us? Oh! Compassionate one! Please have mercy on us."

Baba gave them His assurance and said lovingly, "Why are you weeping thus? Dwarakamayi never gives grief to those who come here with faith. Have patience for some time. The boy will regain consciousness after half an hour. Be brave and go to your **wada**[187] along with him. Why fear when I am here?" As foretold by Baba, the boy regained consciousness half an hour later. It appeared that all the symptoms of epilepsy disappeared. Noticing this, the parents felt happy. They went to Baba, prostrated and later began to massage His feet. Baba said, "Are all your thoughts, doubts and apprehensions quelled now? Those who have faith and devotion will never be disappointed." Baba blessed them thus. Harishchandra Pithale brought sweets and distributed them to all. Later they returned to their hometown with Baba's permission and blessings.

ॐ Once Kaka Saheb came to Baba, to seek His permission to return to his hometown. Baba said, "All right you may go. But, as soon as you reach home, you will develop fever. But do not be the least afraid. I will be with you, in you, around you and protect you. Do not use any medicines. It will go on its own in a week." As soon as he reached home, he developed fever, as predicted by Baba. In spite of his relatives' insistence and high fever he did not go to a doctor. He only repeated Baba's name. As foretold by Baba, with Baba's grace his fever came down in a week. If Baba willed what cannot be cured?

ॐ Baba would avert the ailments of many of His devotees through the power of His grace. Sometimes He would suffer

---

[187] A building meant for accommodation.

the diseases of His devotees. His method of protection was unique. One day while Baba was seated in Dwarakamayi Mrs. Sadashiv Tharkad came, prostrated, and sat down. She had a problem with her vision. She could not see during the night. While sitting near Baba, her eyes began to roll down tears due to the ailment. Noticing this, omniscient Baba looked at her showering His grace. Immediately teardrops stopped flowing from her eyes and instead Baba's eyes began to water. Baba suffered the malady for sometime and protected her. Those who saw this miracle were wonder struck. From then onwards she could see well.

When the ailment of ignorance attacks the eye of wisdom, grief comes out in the form of tears. When the devotees become eligible for the Lord's grace, the Lord destroys their disease of ignorance, sets aright the eyes of wisdom, and blesses them with the vision of the *athma*. This is what this *leela* teaches us.

ॐ Once the same lady had a severe headache. No medicine afforded her relief. She felt that it was better to die than to bear the headache. She decided to have Baba's *darshan* and proceeded to Shirdi. On the way she stopped at Kopargaon to bathe in the river Godawari. Doing *namasmaran* she took a dip and her headache vanished immediately. She was surprised at this wonder. As soon as she reached Shirdi, Baba said, "Child, how is your headache now?" and smiled. Unable to express Baba's grace in words, she fell at His feet.

ॐ A police superintendent of Bombay went to Goa for some work. He was attacked by plague in Goa. He was frightened and repeated Baba's name. That night Baba appeared in his dream and said, "Child, why fear when I am here? Get the buboes operated, I shall cure your disease. After you are healed come to Shirdi immediately." At the same time Baba was talking to His devotees in Shirdi. Baba said, "That police officer sent Me a mango from Goa, look!"

So saying, He lifted His *kafni* and showed them a big bubo in His armpit. Everyone was shocked seeing it.

At the same time Baba appeared in the dream of this police officer's wife at Ahmednagar and said, "Mother, your husband has sent Me a mango from Goa. He will be normal very soon and return. There is no need to fear." Unable to understand what happened to her husband, she became blue and rushed to Shirdi. She fell at Baba's feet, related the dream to Him and asked, "What is the meaning of this Baba?" Baba said, "Stay in Shirdi for some days, you will understand everything on your own." Within a few days the police officer was cured and came to Shirdi for Baba's *darshan*. Learning all the details through him, his wife and other devotees contemplated on Baba's love and rejoiced.

ॐ Narwekar was a devotee of Baba. Once he got high fever. He was unable to bear it. He called his son and sent him to Shirdi with five hundred rupees to offer to Baba. If Baba receives it, his ailment would be cured, or else it would not, he thought. The boy offered the money given by his father to Baba. Baba received it hastily and said, "Child, tell your father that there is no need to fear about anything now or in future. I will protect My children in all possible ways. Then, where is the need to worry?" From the time Baba received that money, He began to shiver because of high temperature and there Narwekar's fever subsided. No one can estimate the power of Baba. Lord Sai is a *parabrahma avathar* who is beyond our speech and intellect.

ॐ A Parsi gentleman's son became mad. His father had him treated in all possible ways but it was all in vain. Finally his father brought him to Shirdi. He fell at Baba's feet and sought His protection. Baba said, "Do not worry. Your son will be all right." His son was healed of this and even became capable of running a business.

ॐ There was once a lawyer in the Bombay High court whose brother became insane. Doctors of Bombay treated him and said that they were helpless. They finally brought him to Baba and prayed to Him. Baba looked at him for a second and said, "Your brother's madness will be cured." With the power of Baba's words, he was soon cured.

ॐ Sadashiv Tharkad's servant got elephantiasis. His leg was swollen and pained him a great deal. At this time Tharkad went to Shirdi. Baba said, "Look! My foot is swollen and is paining severely. Anyway, it will be cured by applying on the afflicted foot a hot compress made by heating an aloe leaf." Tharkad realised that Baba told this keeping his servant in view. He made the servant follow Baba's medical advice. The elephantiasis subsided completely.

ॐ In 1908, Baba told Mahalsapathi, "Bhagath, difficulties are bound to arise in Khandoba Nilayam. There is nothing to fear. While I am here, those difficulties will not be painful to you." Mahalsapathi did not understand what Baba meant, then. Meanwhile, his wife, three daughters, and son became ill. Some doctors who had come for Baba's *darshan* to Shirdi volunteered to treat them. Mahalsapathi conveyed this matter to Baba. Baba said, "Do not accept anyone's medicines or treatment. I am your doctor. I alone will cure it. Have faith." Later Baba took the *satka* in His hand and began to walk around Dwarakamayi shouting, "Yeh! Come! Let Me too witness your power!" With this strange remedy all the family members of Mahalsapathi were cured. Baba's procedure is so startling that it is unfathomable.

ॐ Purandhare worked as a clerk in Bombay with an income of thirty-five rupees per month. He heard about Baba and his miracles through some people and developed faith that Baba was *paramathma*. He pined to have the *darshan* of the Lord. With a meager salary he struggled hard to look after his mother and family. It was difficult for him even to meet

the daily expenses. In spite of all this, one day he firmly decided to go to Shirdi along with his wife and mother. At that time his six-month-old child was suffering from fever and so his wife and mother were hesitant to proceed to Shirdi. Even then unable to control his overflowing stream of love, he put the entire burden on Baba and went with everyone to Shirdi. Baba was pleased with his devotion. Baba well-liked his devotion, which did not bother about the child's fever, and He cured the ailment of the child.

ॐ Before delivery Mrs. Purandhare fell ill. One night Baba appeared in her dream and said, "Child, are you worried? What can these doctors do to you? Do not fear since I am here." So saying, He applied *vibhuthi* on her forehead. After awaking she related the dream and said, "Baba applied warm *vibhuthi* and I am fine now." Later she became well and painlessly delivered a child.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 13
"PROTECTION FROM DEATH"

ॐ Shyama was a very close companion of Baba. He was stung by a poisonous snake on his little toe. It pained a lot. All his relatives and friends dreaded his death. Shyama too, felt that he was bound to die. His relatives and friends wanted to take him to Lord Vittoba. Snake bites were cured there. Realising their plans, Shyama said, "Do not take me anywhere. Baba is my Vittal. Baba is my everything. Kindly take me to my Baba. Even if I have to die, I will die in His proximity. That alone gives me happiness." His friends agreed and took him to the Masjid. As Shyama began to climb the steps of the Masjid, Baba came in front of him, furious, "Oh vile priest! Do not climb up. Beware if you do so. Get down immediately. Get away," He roared. Seeing his God red with wrath, Shyama was greatly puzzled and squatted to a side with fear. Within few seconds Baba became calm. He lovingly came to Shyama, sat near him, and fondled him. "Shyama, do not be afraid. This fakir is full of mercy. He will surely protect you. Have faith in Me and be fearless," He said and sent Shyama home along with a few people. With Baba's words the pain subsided. Later Baba called Thathya Patil and Kaka Saheb and said, "Tell Shyama that I asked him to move about in the house without sitting in one place. Also tell him that there are no diet restrictions and that he should not sleep in the night. Tell him to follow these, I shall take care of the rest. Tell him to be fearless." Needless to say, these instructions were followed and Shyama became well in a short time.

The inner significance of this *leela* is– The snake of philistinism stung a *jeeva*. Consequently, the poison of ignorance entered into the *jeeva* and started causing pain.

Under these circumstances, the desolate *jeeva* approached the Almighty and prayed for freedom. Seeing the plight of His devotee, who is none other than a fragment of His own, the Lord angered at the poison of ignorance, ordered, "Don't climb up. Beware your ascent. Get down immediately. Get out."

At the wrath of God, the poison of ignorance surrendering to God, retreated in mortal fear. The poison of ignorance increases the crass craving of daily life, drags down the man and consumes him. Hence this poison shouldn't climb up or progress. If it progresses, man degenerates to his own destruction. So, Baba first arrested the poison's ascent by commanding, "Don't climb up. Beware your ascent!" This command means, "O poison of ignorance! Thou shalt not progress anymore in My devotee. If you progress further, beware of the consequences."

Henceforth, the Lord commanded, "Get down immediately. Get out", vehemently. This means, "Not only should thou retreat, but also should thou leave My devotee completely."

In this manner, the Almighty (Sai) banished the poison of ignorance from His own fragment i.e, His devotee totally. Thence blessed the devotee by granting him the abode of *athma*. Through Kaka Saheb Dixit, Baba adviced Shyama not to sleep in the night of ignorance, to keep awake by walking to and fro. This means to continually practise spiritual exercises without being lax. If one practices in this manner, he need not follow the discipline of diet i.e. one needn't follow the obligatory tasks of human life. Baba's *leelas* are replete with *vedanthic* import. In order to fully understand these, man should be the recepient of abundant grace of the Lord.

In this manner, Baba protected Shyama from the poison of the snake and His devotees from the poison of ignorance.

ॐ Baba is Brahma, Vishnu, and Rudra, who generate, organise, and dissolve the whole creation respectively. There is no restraint to His word or action. All deities obey His command. Death follows His orders and obeys the traces of His eyeballs. He has all powers in totality. The immortal Lord Sai is death to death itself.

Malan Bai suffered from tuberculosis. Finding no other means she surrendered to the feet of Baba. Baba ordered her to use a bed sheet alone while sleeping and to be only on a water-diet. She followed His advice and as a result became very weak within a few days. With great difficulty she managed to come to Baba and cried pitiably. Baba consoled her and said, "Mother, why grieve, when I am here? I will see that you don't die. Believe My words. Have faith in Me and be brave. How dare the angels of death devour you? I alone am your protector. Go home peacefully. I will take care of everything." Baba gave her His word of assurance; he encouraged her and sent her home with His blessings.

One week passed. That day Baba was in the Chavadi conversing with devotees blissfully and smiling. At this moment Malan Bai died. After it was confirmed, arrangements were made for the burning of the corpse and last rites. Meanwhile, Baba suddenly got up and stood straight like a **pralaya Rudra**[188] in fury. His eyes were red in wrath. He began to bite His teeth and roared in a loud and harsh tone. With the *satka* in His hand He began to hit whatever He could. No one had the guts to watch Him in this form. Some people even ran away. He was like Lord Shiva who got angry on **Yama**[189] while protecting **Markandeya**[190]. Baba appeared like a *pralaya Rudra*. Seeing Baba's rage everyone began to shiver.

---

[188] Rudra at the time of devastation.

[189] God of death.

[190] An immortal sage.

Baba came out of the Chavadi, He acted as if He pulled something out of the ether and caught it in His fist. He rushed to Malan Bai's house, approached the dead body and opened His fist. Immediately, Malan Bai sat up alive. Seeing this great incident everyone's eyes watered. Everyone cried out in unison, "Shree Sathchithananda Sadguru Sainath Maharaj Ki Jai." As if He knew nothing, He smiled calmly and walked towards Dwarakamayi.

Later everyone questioned Malan Bai, "What happened?" She replied, "Some dark skinned people took me up into the sky. I was scared seeing them and screamed 'Baba!' Listening to my call, My Divine Father, Lord Sai came, in a furious form saying, "Child, I am coming, don't be afraid." He beat the men and holding me tight in His hands, left me here." Everyone shed tears of joy on experiencing Baba's love. Their hearts rejoiced.

ॐ One afternoon, a lamb came near the Masjid. Unable to bear the heat, it swooned and fell dead. Baba who was the embodiment of love and compassion, came out of the Masjid, walked around it and lovingly sprinkled some water on it. Immediately the lamb got up and jumped around happily forgetting its pain. Later Baba came back and sat down as if He knew nothing about what had occurred. Watching this wonder, people realised that Baba was not an ordinary man but truly Lord of all and *paramathma*. Devotees rejoiced seeing this miracle.

ॐ On the 29 January 1913, Khaparde's friends tried to wake him up for the afternoon *arathi*. In spite of their multitudinous efforts he wouldn't get up. One man ran to Baba to report the matter assuming him to be dead. Baba smiled and said, "How can you wake him up? I will wake him up. Do not be afraid." As Baba said this, Khaparde got up there and came for the *arathi*. "What happened to you?" they asked him. He said, "I do not know what happened to me, Baba knows everything." Everyone turned to Baba. Baba

smiled like an innocent child and looked as if to say, "What do I know? I too, do not know." Baba was such an embodiment of love.

ॐ Once Purandhare suffered from pain in the hip and rheumatism. Doctors tried all possible remedies, but were futile. He became very weak and was bedridden. Everyone felt that his end was nearing. At this time he saw soldiers of the God of death in his dream. Immediately Baba came and sat on his bed. Keeping his hand on His lap He ordered the soldiers to leave. Later Purandhare became healthy. Later he served as assistant treasurer in the Sai Sansthan. He rendered his duties satisfactorily and was blessed in Sai *seva*.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 14
"HELP PEOPLE DESIST FROM EVIL PRACTICES"

ॐ Along with Shantharam one of his friends, who was a slave to alcoholism, came to Shirdi. They prostrated at the lotus feet of Baba and sat down. Baba looked at him lovingly and said, "Child, isn't what you are doing wrong? Intellect is given to find God and become liberated. Is it given in order to be destroyed drinking alcohol? If you have decided to live to drink, what is the purpose of this human life? If you take birth as a crow or an eagle you can drink freely. Live drinking the nature of God and the juice of devotion. Do not live consuming alcohol. That is not our nature. What do you say?" He said that he would give up alcohol. With Baba's infinite power his affinity to alcohol vanished. He gave up this evil habit. Baba ordered him to stay there for six days. They stayed and with Baba's grace the bad habit left him.

ॐ There was a devotee named Sambhare. Once, when he came for Baba's *darshan*, Baba said, "Child, you must give up drinking. I do not like it at all. If you don't leave it, I will leave you to your fate. What do you say?" Thenceforth he gave up drinking.

Baba not only advised people to desist evil practices. He even stopped and protected them when need arised. Once Sambhare's officer forced him to drink during a party. Sambhare prayed to Baba, "Baba, You alone can help me now." Immediately there was a black out. His friend knew that Sambhare wouldn't drink, so he drank from Sambhare's glass. Immediately the power came back and the officer was happy seeing an empty glass front of Sambhare and assumed

that he drank it. Thus with Baba's grace, Sambhare was protected.

ॐ Dasganu had a craze for dramas and sports. Once, when he came along with Nana Saheb Chandorkar, Baba said, "Ganu, are you still finding taste in this world? Is discrimination not budding in you seeing these sports, dramas, and circuses? Why don't you develop a true divine vision? Why do you still dwell in the transient worldly vision? Give up all this. Only then will you develop the true vision. All these desires of the world foster ignorance but do not destroy it. Haven't you realised this at least now?" From then onwards, Dasganu changed his life. He gave up sports, dramas and circuses. After some days, he even gave up his job and traversed the whole country, singing *kirthans* and spreading the message of the Sai incarnation. Dasganu Maharaj was a great soul who sanctified his life in this manner.

ॐ Once a devotee sat with a few others and enjoyed abusing and criticising others. As Baba was going to the Lendibagh, he tried to approach Him. Baba being omniscient realised everything. He pointed out to a pig which was rejoicing eating the excreta and said, "Did you see? How happily that pig is eating the excreta. A few minutes ago, your behaviour too was such. Keep aside right or wrong, isn't it wrong on your part to criticise your brother-devotees? People who enjoy criticising others are like the pig, which enjoys eating excreta. Do not criticise even the sinners and evil doers. Who is sacred in this world? See the bad in yourself and the good in others. To abuse others is to clean their sins with our tongue. How can Shirdi come to your aid if you behave like this? Learn to live like **nandi**[191] and not like a **pandi**[192]." Baba preached thus. This was not meant for

---

[191] Celestial bull (the vehicle of Lord Shiva.)

[192] Pig.

him alone, it is meant for all. This teaching of Baba is meant for all those who have the bad habit of criticising others.

ॐ Kaka Saheb criticised Christ in the presence of a few others. Later when he went for Baba's *darshan*, Baba didn't even look at him. He realised his mistake and fell at Baba's feet in repentance. Baba said, "Kaka, time is meant for salvation and not for abusing others. Abusing great souls is to distance yourself from the *athma*. Attachment to own religion and hatred towards other religions is not good. Both lead to sin. Give up the bad habit of criticising others and abusing others and obtain liberation." Baba taught him this lesson and sent him away.

ॐ Once a devotee named Hari Vinayak Sathe came to Shirdi. Baba asked him, "What Saheb! Did you visit the '*shala*'?" He did not understand these words. During those days there was a harlot in Shirdi who believed in Baba. He went to her house, as she too was a devotee. Later he began to visit her often. They began to converse with each other. Due to daily visits and conversations passion arose in him. One day Sathe went to her house to give form to his passions. Within a few seconds of his entering, Baba opened the door suddenly and walked in. Sathe was scared and surprised by this sudden appearance of Baba. Baba immediately disappeared.

Sathe hastily went to the Masjid and fell at Baba's feet in repentance. Baba lifted him up and said, "Child, you have come here to have the *darshan* of your Lord, from a distant place. Are you ruining yourself becoming slave to your passions? Is this what you have come to realise? Thinking of going to heaven are you travelling towards hell? How can the Lord be available to the one who is a slave to the senses? Behaviour is utmost important to achieve the Lord. If you

realise at least this much, it is enough. I do not like My children getting ruined. I cannot tolerate evil practises."

He realised that Baba is omniscient and that is why noticing his bad ideas asked him, "Have you visited the '*shala*'?" In Shirdi people referred to that prostitute's house as '*shala*'. He did not understand initially, but later he fully understood the import of Baba's statements.

ॐ Baba removed the bad habits of His devotees in many ways. One day Baba was smoking the *chilim* and handed it to another devotee sitting at a distance. A devotee called Kolambe also desired to smoke. Baba noticed it, being omniscient and offered the *chilim* to him. After smoking it, a transformation came about in him and he completely gave up his habit of smoking. Baba could not tolerate any type of evil practise.

[Third day's perusal ends]

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 15
(FOURTH DAY'S PERUSAL BEGINS)
"SOLUTION TO DOUBTS AND PROBLEMS"

ॐ Once a devotee named Shyam Rao sat near Baba with an intricate question in his mind. He was perplexed to ask Baba, and puzzled how he would get an answer from Him. Meanwhile, Baba asked him to go to a lady who was reading the *puran* at the Masjid. He obtained an answer to his question in the course of the *puran* recital. He became immensely happy that omniscient Baba had cleared his doubts in that manner.

ॐ Once plague broke out in Nasik. Many rats began to die in the house of Dhumal as a result of this. Afraid of this he moved into another house. But in that house too rats began to die in large numbers. He was terribly scared and wrote a letter to Baba seeking His advice. Baba had a reply written- "Child, do not be afraid. No difficulty will approach you as long as I am here. Continue to stay in that house without any fear." He gained courage on reading Baba's letter. Rats were still dying in large numbers. He was still frightened and wrote another letter to Baba. He received the same reply from Baba once again. After some days, plague disappeared from Nasik and with Baba's grace nothing happened to him.

ॐ Once in a while Baba would get candy bars from a sweet shop and distribute them as *prasad.* In 1916, the shopkeeper expired due to plague. Exactly at that time Baba sent Dasganu, to get candy bars from the shopkeeper's wife. Dasganu went and conveyed the message to that lady. At that time the dead body of that man was still present in the house. Being a true devotee of Baba she said, "If you are not afraid of plague you may take as many as you want from that

almirah." Dasganu was afraid that he would catch plague by touching it and that others who eat it too would get the disease. These doubts created fear in him. Finally as it was Baba's order he took some of them to Baba. Baba consumed some of them lovingly, but hastily. He distributed the rest of it saying, "It is foolish to think that people die by eating infested candy bars. One dies on account of one's own *karma* and not due to sweets. This theory of *karma* is very subtle." Dasganu realised that Baba said so referring to him and corrected his mistake. His doubt was cleared and his faith in Baba was strengthened.

ॐ Once Mrs. Manager came for Baba's *darshan*. At the same time a leper came to Baba and saluted to Him. She got irritated and thought, "Baba allows everyone including lepers to come here. He allows them to move along with everyone without any distinction. He, being a great soul, might not be affected by it, but won't others be affected? This is not a good practise." As soon as she thought thus, Baba called the leper and taking a candy bar from his dirty bag, placed it in her hand, and asked her to eat it immediately.

She felt very loathsome and was also afraid to eat the sweetmeat from a leper's bag. As Baba ordered her to eat, she closed her eyes and gulped it down. No one understood why Baba had acted thus. Later Baba said, "Mother, I have come in order to cure diseases of all. It is not My job to transfer one's disease to another. Each one's *karma* and sins of past life result in diseases. No disease afflicts a man without any reason. It can never happen so. Do you understand?" She understood why Baba told so. With that her doubts and fears vanished.

ॐ Dasganu began to peruse the **Ishavasya Upanishad**[193] in order to translate it into the Marati language along with the

---

[193] One of the upanishads.

commentary. Many doubts arose while translating it. That *upanishad* contained few words but those words had infinite meanings. Unable to derive the essence of the *upanishad*, he discussed it at length with many learned men. But he did not get a satisfactory explanation. Finally he went to his God, Baba and mentioned his doubts. Baba said, "Ganu, the maid servant of Kaka Saheb Dixit at Vile Parle will solve your doubts on your way home." People present over there thought that Baba was joking. But Dasganu had faith in Baba, so he halted at Kaka Saheb's house at Vile Parle, on his return journey.

The next morning while he was still half sleeping, he heard Kaka Saheb's servant maid singing while she was working. She sang about a crimson coloured sari. Dasganu enjoyed that song. He pitied seeing her torn sari. On the next day when M.V. Pradhan gave him a pair of **dhothis**[194] he requested him to give a sari to that girl. The girl wore that new sari and sang happily as usual and did her work. On the next day she wore her old sari and came, but there was no difference in her bliss. As usual, she did her work singing the songs merrily.

Seeing this the essence of the *upanishad* flashed in his mind. He got an answer to his doubts. "Bliss is something which comes from within and not from outside. It's untrue to think that bliss is derived from worldly things and objects of senses. Had bliss been acquired from worldly things, how could she derive the same bliss on the day she wore the new sari and on the day she wore a torn sari? Therefore bliss is the wealth of the internal self. That bliss is truly our form. And that is our real form. We ought to do the duties assigned to us happily without a worldly tinge in it." This idea struck Dasganu and he felt happy. Baba taught him through a maid

---

[194] Man's lower garment.

servant, what learned men could not teach him. This shows what a fully empowered incarnation Baba is. Happily desiring to see his God, Lord Sai he journeyed towards Shirdi.

ॐ Abdul used to doze while reading the Quran. In spite of his firm effort, he could not control his sleep. "What is the means to conquer sleep?" he thought. One day while reading the Quran he began to doze. Baba came and woke him up. "Abdul, consume less quantities of food. Heterogeneity in dishes improves the longing to eat, prompts the senses, and makes one's mind waver. Remember that, food is meant for the disease called hunger," advised Baba. Abdul was happy with Baba's answer. He followed Baba's advice and rid himself of his problem.

ॐ Once, while Shyama sat in Baba's proximity he desired to know the qualities of a **hamsa**[195] and a *paramahamsa*. Baba being omniscient realised this and said, "Shyama, Dixit is reading the *puran* and also giving a commentary on it. Why don't you go and listen." Shyama went there. Exactly by that time Dixit was explaining the qualities of a *hamsa* and a *paramahamsa*. Shyama was astonished at this. He once again tasted Baba's omniscience and His method of dissolving doubts. He not only became happy but was also surprised.

ॐ Once Bapu Saheb Jog was massaging Baba's feet. He questioned Baba, "Baba, I am adoring You and serving You since long. When will my services become fruitful?" Baba said, "Bapu, when you too, like Me, can live independently, give up ego and attachment and concentrate on Me, become a fakir, wear a *kafni* and live by begging alms, realise that your services have borne fruit." His doubt was cleared with this.

ॐ Once a person came to Baba and asked, "Baba, how to

---

[195] A swan.

realise God?" Baba called a devotee and asked him to get hundred rupees from Marwari Baghchand. He went and returned saying, "He said that he does not have a hundred rupees with him. He conveyed his salutations to You." Baba sent him to another business man and there too he received the same reply. Baba then called Nana Saheb Chandorkar, who held a coveted government portfolio, and asked for hundred rupees. As he did not have the money with him, he sent someone to Baghchand with a written note. This time the marwari sent hundred rupees with fear and regard. Baba looked at the devotee who put the question and said, "Did you observe? This is the answer. Did you comprehend it?"

He did not understand anything. He did not have the courage to ask Baba once again. So he slowly went to Dasganu, related everything and asked for the meaning. Dasganu said, "Could you not comprehend this? When a fakir Sai asked, no one gave money. When Nana, who was in an exalted post asked, money was given. The giver sees the status and position of the receiver. He will not give unless he finds the required eligibility. Therefore, to obtain anything, we must first of all earn the eligibility to obtain it. Similarly only those who have the eligibility will obtain God. Therefore, Baba taught us in this manner that one should first attain eligibility." The devotee's doubt vanished. No one can comprehend the way in which Baba clears each ones doubts.

ॐ Once a devotee named Khaparde got a doubt, "What is the purpose of life? What is its goal?" With this doubt in mind, he went to Baba, saluted and sat down. Baba gave him the *chilim* and beckoned him to smoke. He puffed and all his doubts vanished. While smoking he got this idea – 'The tobacco in the *chilim* is burning itself for the sake of others, similarly men must sacrifice their lives to serve the Lord, who is in the form of all other beings.' Baba's method of teaching is uncognisable.

ॐ Once while Dasganu was going to Shirdi, the station master of Kopargaon who was his friend questioned him, "Why do you go so often to that mad fakir?" Dasganu replied, "You too come there and decide whether He is a mad fakir or a great soul." He joined Dasganu and came to Baba. At that time Baba was washing all the pots and after having washed put them topsy-turvy. Seeing this strange phenomenon, the station master questioned, "Why are You turning the pots upside down?" Immediately Baba said, "What can I do child? All the pots that come to Me too are coming upside down." That answer had abundant inner significance. He understood that Baba gave that answer indicating his present state. He realised that Baba was omniscient and fell at His feet. With that, all his doubts about Baba vanished.

ॐ Sathe suffered severe losses in trade; he faced a great deal of mental agony due to these adverse circumstances. His friends advised him to go to Shirdi for Baba's *darshan*. He had Baba's *darshan* and stayed there for few days. Realising that Baba was an incarnation of Lord Datha, he perused the **Gurucharithra**[196] and finished it in seven days. On the last day's night Baba appeared in his dream. In his dream, Baba with the *Gurucharithra* in His hand, was explaining the contents. He woke up and unable to understand what it meant related it to Kaka Saheb Dixit and said, "Convey this to Baba and find out what it meant." Kaka Saheb conveyed it to Baba and prayed, "Baba, what is the meaning of this dream? What are You trying to teach him through this? He is in a pitiable state, please have mercy on him." Baba said, "Kaka, he should make one more *sapthaham* of the book. By doing so he will become pure and win the love of God which leads to salvation." This message was conveyed to Sathe. Sathe did one more *sapthaham* and got rid of all his problems.

---

[196] A biography of the incarnation of Lord Dathathreya.

Hemadpanth was massaging Baba's feet and so he overheard Baba's words, he started brooding "I have been reading *Gurucharithra* since forty years. I have been doing service to Baba since seven years. In spite of this *sadhana* I have not gained the love and mercy of God. How could Sathe gain this in two *sapthahams* itself?" As a result he became disappointed. Omniscient Baba knew it and said, "Go to Shyama and bring fifteen rupees from him as *dakshina*."

Hemadpanth went to Shyama's house. Shyama was about to do his *pooja*. He asked Hemadpanth to be seated till he returned and proceeded to the *pooja* room. Meanwhile, Hemadpanth casually picked up a book. It was the *Eknath Bhagavath*. He opened randomly and found the portion, which he was supposed to read that day as a *parayan*. He thought that Baba sent him to Shyama's house to enable him to complete his daily reading. He happily finished his *paarayan* by the time Shyama returned. Hemadpanth said to Shyama, "Baba asked me to bring fifteen rupees from you as *dakshina*. Shyama said, "I have no money at present. Take my fifteen *namaskars* in lieu of rupees as *dakshina*, to Baba." Hemadpanth agreed to it. Later both entered into a conversation. Hemadpanth appealed to Shyama to talk on some spiritual matters. Shyama said, " You are well educated while I am a man of little knowledge. What can I tell you? What I know is Baba alone. Therefore, I shall tell you one *leela* of Baba that I know." He continued –

"Once a devotee named Radha Bai came to Baba for *darshan*. She rejoiced seeing Baba and firmly decided to take **upadesh**[197]. She was adamant and determined to fast till Baba gave her *upadesh*. She undertook the fast and remained at the Masjid. Frightened that she might die I (Shyama) went to Baba and said, "Baba, why are You so persistent? Look,

---

[197] Spiritual initiation; teaching; the imparting of spiritual knowledge.

how lean that old lady has became. If she dies won't You be disreputed? Somehow, please shower Your grace on her." I prayed thus to Baba.

Baba called her and said, "Mother, why are you punishing yourself by fasting? Why don't you listen to Me, Mother? First let Me tell you about Myself. My guru was the most merciful. I served him for eleven years. I desired to receive at least one *upadesh* from him. But he did not do so. He got My head shaved clean and asked for two paise as *dakshina*. The first paise was firm faith and the second was patience or perseverance. Immediately, I offered these two to him.

My guru was always in deep meditation. I used to always gaze at him. I could not stay even for a minute without seeing him. My mind was filled with him. By his grace there was no dearth of food and drink. Without being affected by anything I used to serve My guru with courage and perseverance. My guru bestowed His merciful glance on Me and looked after Me, just as a tortoise feeds her little ones with its glance. With his grace I have become what I am today. Other than this he gave Me no *upadesh*. How can I give you *upadesh*? Do not desire *upadesh* from anyone. If you have the fortune it will surely be given to you.

Concentrate and meditate in your mind the form of your chosen deity or this form which you are seeing now. If you do so, I will keep My glance on you and protect you wherever you may be. Sitting in this Masjid, I never speak lies. No *sadhana* or proficiency is necessary. Along with faith you must have diligence and perseverance. You are then sure to attain the *paramathma* – the spiritual goal of life. Believe that your guru is everything for you. Everything will be acquired by you." Baba gave her, His word of assurance. He consoled her, taught her this and sent her away."

Listening to this *leela* from Shyama, Hemadpanth's hair stood erect in ecstasy. His eyes watered. His body tingled in bliss. Just at that time, the bell in the Masjid began to ring, indicating that the noon worship and *arathi* ceremony had begun. Listening to these sounds they both hurried to the Masjid. Devotees stood up and were giving *arathi* in rapture. Shyama almost dragged Hemadpanth with his hand and took him to Baba. They sat on either sides of Baba. Baba asked Hemadpanth to give the *dakshina* collected from Shyama. He replied that Shyama gave *namaskars* in lieu of rupees and that he was present there in person.

Baba accepted them and asked, "All right, what did you both talk about?" As Hemadpanth began to narrate, unmindful of the *managalaharathi* Baba leaned forward and gave a patient hearing. He said, "Did you understand? Make an impression of this on your mind. This will be very helpful to you. What matters is not how long one has been doing *sadhana,* but how one does it is more important. Meditate with full concentration of the mind. If that is difficult always keep this form of Mine that you see, in your mind. Then the ***dhyatha* (you), the *dhyeya* (Myself) and the *dhyana* (act of meditation)**[198] will become one and you being the consciousness will merge in Me who is consciousness. Then only the feeling of oneness remains. Therefore give up useless doubts and develop faith, discrimination, dispassion, diligence, and perseverance and become liberated."

Meanwhile, the *arathi* was over and all the devotees cried out in a loud voice, "Shri Sathchidananda Sadguru Sainath Maharaj Ki jai." Bapu Saheb Jog advanced as usual and placed sugar candy as *prasad* in Baba's hands. Baba gave

---

[198] Dhyatha: the one, who performs dhyanam.
Dhyeya: the object of dhyanam.
Dhyana: remembrance of God, a process by which mind is trained to acquire concentration.

the whole thing to Hemadpanth and said, "Store the summary of what is told in your heart, practise it and become liberated. If you do so your life too will become sweet like this sugar candy and help you procure the spiritual goal of life." Baba blessed him thus and sent him away.

In this way Baba cleared his doubts, taught a lesson, and gave an opportunity to finish the forgotten *paarayan*. Realising all this as Baba's grace, Hemadpanth offered his salutations to Baba again and again.

ॐ Bala Bhate of Andheri came to Baba once and prayed for *upadesh*. Baba said, "Child, it is not a requirement that everyone should get liberated through *upadesh* alone. I don't mean to say that it is not a good path. One must practise what is good for him. One must know through discrimination that he is not the body, life, mind, intellect, wisdom or ego, but the *athma,* which is a witness to all the above. This is the goal of all *sadhanas*. Performing the *sadhana* is not so important, as to find who the performer is. If faith, discrimination and dispassion develop, your mind will be your guru. It will take you to the destination." Thus Baba solved his problem, cleared his doubts and showed him the way to the goal.

ॐ Bapu Saheb Jog was a great devotee of Baba. He was even addressed as Sakharam Hari. He worked as a supervisor in the Public Works Department. He retired from job in 1909. He had no children. By the time he retired from job, his devotion to Baba grew stronger. As a result, he, along with his wife, decided to spend the rest of his life with Baba and came to Shirdi. Both spent their time in service and *namasmaran*. When they came to Shirdi, a great devotee of Baba named Megha used to offer *arathi* to Baba. This great devotee passed away after a few days. Thence Jog used to offer *arathi* to Baba. Everyday, during free time, he would

read *Jnaneshwari Geetha* or *Eknath Bagvath* in the Sathewada and explain its contents clearly and sweetly to those who came to listen. Thus some years passed by.

One day, while pressing Baba's feet, Jog said, "Baba, I have been serving You for a long time. I performed many *poojas,* **vrathas**[199] and *paarayans* as per Your command. In spite of repeating Your name always, my mind is not peaceful. Are all the *sadhanas* that I did so far, a waste? Why aren't You, being a **Yogeshwara**[200], showering Your grace on me? When will I be uplifted spiritually?" He prayed thus in distress and agony. Baba who was listening all the while leaning against the wall, got up and sat straight. He bent forward and stroking Jog's back said, " Child, why do you fear? Am I not there to look after you? I have come here for the betterment and welfare of My children. No act will go waste. Then how can good acts go waste? Due to the effect of the good acts done by you, the past bad *karmas* will be destroyed very soon. With Lord's grace your merits and sins will be burnt. Child, remember one thing – infatuation, attachment and body consciousness are the main reasons, which attract man towards the world and ruin him. Be careful and destroy them. When you do this, you will conquer all your senses. Unless the tongue and the sex organs are controlled one cannot progress spiritually. Once you conquer these two, all obstacles and veils will depart. Then you are sure to attain self-realisation. Give up all worries. Get immersed always in the service of God. When this state of performing service to God wholeheartedly gets ripened you can take *sanyas* and be blessed." Baba taught him thus and gave His assurance to him.

---

[199] Religious observances.

[200] Lord of all yogis.

After some days his wife, who was his only bondage, passed away. Not wife, but the bondage died. He took up *sanyas* and engaged himself always in thoughts of the divine. Thus Baba's words were proven to be true. Thus Jog, crossing the attractions of this world, reached the proximity of the master of the worlds and was liberated.

ॐ In 1918, Mrs. Tharkad and her son came to Shirdi for Baba's *darshan*. At this time, Baba's fame had spread far and wide and people flocked in large numbers asking Baba for mundane things. Once Baba got frustrated seeing these crowds and said to her, "Mother, I am being troubled a lot these days. Everyone is asking Me for wealth, job, marriage, health and children, but no one is asking Me what I possess and what I am ready to give them. I have been waiting since long and have become disgusted. With this disgust, I will disappear someday."

Mrs. Tharkad was sad listening to these words. "What is it Baba? Why are You talking like this? What will be our fate if You disappear? Who will take care of us?" she said. Immediately Baba said, "Why should you worry about this? Truly speaking it is a pleasure to protect My devotees and I can be with them always. But, I feel happy if they ask Me what they should ask for." Tharkad's son said, "Baba, we have come to ask You for what You possess. Don't You know that?" Baba said, "Yes, I know. You will obtain it too." He felt happy listening to Baba's words and asked, "Baba, I believe in Your words. But when will I receive it?" Baba replied, "Very soon." He asked again, "After how many births?" Baba replied, "Still three more births are required." He skeptically asked, "Baba, if that is so, will You be with us in those births too?" Baba said, "Why not? I have been with you for so many lives, we will surely meet again and again." Every moment I watch My children with utmost care. I

cannot see My children being ruined." Saying thus, He blessed them and distributed the *prasad* of bliss.

ॐ Kavle Patel had a new temple constructed. He had some old idols of deities, which were worshipped by his ancestors. Some people advised him to install those old idols, while his guru told him to get new idols from Vani and get them installed. Utterly confused, he came with B.V.Dev to Shirdi. Unable to narrate directly to Baba, he told Shyama about this dilemma and said, "Kindly let us know Baba's opinion about this." Shyama agreed and approached Baba. He related the matter to Baba and asked His opinion about it. Baba said, "Tell him to install the old idols which his ancestors worshipped. Why bring new idols?" Shyama did not stop with this, he asked, "What happens if he brings new idols from Vani and installs them?" Baba got disgusted and said, "Shyama, if you have decided to do according to your own will, where is the need to ask for My opinion? Install or don't install, it is up to you." Shyama asked, "Baba, should he or should he not install the idols bought from Vani? Kindly tell the answer clearly." Baba got frustrated as he repeatedly asked the same question. He said, "If he wants the new idols to be installed, let him to do so after chopping the hands and feet of the idols. People who cannot comprehend what is being told need not ask Me repeatedly and irritate Me. Once a friend of Mine wanted to buy a cow and sought My advice. I said, 'no'. Neither did he follow My advice nor did he respect My words. He went to a village and bought a cow. As he went along with the cow, he reached a village. Many people died of an epidemic there."

After hearing this story, Shyama understood that some harm would be caused if the new idols were installed. In the evening he approached Baba and asked again, "Baba, what harm will come about if the new idols are installed?" Baba

replied, "He should not install new idols. Tell him to install the old ones." Shyama questioned once again, "What is the harm if the new ones are installed?" Baba became furious and said, "Is your head reeling? I am telling you with My mouth and not with anything else." Baba's wrath shut everyone's mouth.

Kavle Patel heard everything. He lacked faith in Baba and so he followed the advice of his guru. He bought new idols from Vani and took them to his guru's village. Immediately plague broke out and many died. He was surprised at Baba's omniscience. He understood that the story narrated by Baba indicated this.

Meanwhile, Kavle Patel's guru ordered him to register some of Kavle's land on his name. Kavle did not like this. As a result his guru sent word through someone that he would curse him. With this incident he realised that his guru, who took four hundred rupees and was still asking for land, was a pseudo guru. Taking Baba's words to heart, he installed the old idols and lived peacefully and comfortably.

Gurus who beg money are not Gods but demons. Gurus who desire our welfare are Gods and not humans. Now a days, gurus who steal our money are in large numbers and those who steal our hearts are few. Among those few, many are aloof and observe silence. And therefore, the teaching of Sai is a blessing. Lord Sai is the guru of gurus and a universal guru. The practise of His teaching leads to upliftment of the self.

ॐ Once a devotee went to Baba and asked, "Baba, do ghosts and spirits truly exist?" Baba said, "Yes, they exist. But what business do we have with them? Do not bother about the existence of ghosts, but find out if God exists." Saying this, Baba sent him away.

ॐ Dixit once asked Baba, "Baba, snakes kill men. Therefore, should we kill snakes when we come across them?" Baba said, "That is not at all good. It will never kill us without God's permission. If God permits it, can we escape from it? Therefore, this act is not correct at all."

ॐ One day some devotees approached Baba and said, "Baba, what is this Narke saying? He is so proud of his education that he not only impugns Your Godhead but also proclaims that You are an ordinary man. What is all this?" Baba said, "Children, what he says is true in his view. But you, being devotees should not talk like that. You must not listen to such talk because you can get all your desires satisfied through Me alone. God exists for those who say that He exists, He doesn't exist for those who say that He doesn't exist. Follow your faith."

ॐ Baba's devotee, Dhumal was a lawyer. The Government wanted to appoint him as a Public Prosecutor and gave him the information and details regarding it. Before accepting this offer, he wrote a letter to Shyama asking him to find out Baba's opinion about it. Shyama read the letter, conveyed the contents to Baba and asked His opinion. Baba said, "Does he want the new job because he is not contented with what he has? Tell him to be contented with what he has." Shyama wrote a letter to Dhumal conveying Baba's message. As per Baba's advice Dhumal rejected the offer. Even then he had no paucity of anything in life. Dhumal firmly believed that there would be no dearth when one follows Baba's advice.

ॐ Dhumal's wife expired when he was thirty-six years old. He had no children either. His uncle Rao Bahadur B.D. Kimkhed advised Dhumal to remarry. Dhumal said that he wouldn't do so unless Baba told him to. As a result, Kimkhed went to Baba, related the matter to Him and asked Him to

solve this problem. Baba said, "What!? Are you planning to get him, who is My own, remarried? What comfort have you given him by performing his marriage once? Do you think that comfort, peace and happiness lie in marriage alone? If marriage was full of happiness, all those who get married would be happy, isn't it? Marriage is for a person who has no discrimination. Where is the need for marriage to a person who has discrimination? Marriage is for the person who wants the world. Where is the need of marriage to a person who wants the Lord of the worlds? He doesn't need the marriage that you want to perform. I will perform a great marriage for him. Don't worry about him and pester him about marriage. From then onwards, as per Baba's orders, Dhumal remained a celibate.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 16
"DISCLOSING PAST LIVES"

ॐ Mr. and Mrs. Pradhan had a son due to Baba's grace and blessings. They brought him to Shirdi seeking Baba's blessings. Baba blessed the child and said to the devotees, "There was an old man in Shirdi, a few days back. His wife and children lived in Jalna. They pleaded with him to come back but he never went. One day he went on a horseback. After some days he remarried his niece. They had a son. Local people killed the boy by poisoning him due to revenge. Later the old man too died. The boy who died is now born as this boy." Saying this, Baba pointed out to Pradhan's son. Baba said, "The old man who died is now born in Bombay."

Past, present and future do not exist for Baba. For Him it is always 'present'. The wheel of time dances in front of Him. Past and future are puppets in His hands. Baba who has this power is none else, other than a fully empowered incarnation. He is master of all and an embodiment of truth.

ॐ Once while Baba was near Lendibagh, a goat keeper was taking his flock of goats. Baba went and took two goats which He liked and paid thirty-two rupees to the owner. In reality the cost of the goats was not greater than eight rupees. Thathya Patil and Shyama thought that Baba was duped by the goat keeper. Baba purchased four seers of gram and fed them sumptuously. Thathya and Shyama approached Baba and said, "Baba, why did you purchase the goats, which cost no more than eight rupees for thirty-two rupees? Isn't it a loss?"

Baba said, "Oh! Shyama, you and Thathya think that I have been deceived in this bargain. But you do not know the reality. These goats were human beings in their past lives.

They were My companions. Initially they had love for each other. The elder one was lazy. The younger one was clever, and therefore, he earned a lot of money. As a result the elder one became jealous of the younger one. The younger one had a lot of ego and pride as he was clever and rich while the elder one was an idler. As a result they both began to quarrel. They developed hatred towards each other. The elder one planned to kill the younger one and seize all his property. He made many attempts but it was in vain. As a result the hatred between them developed all the more. Both began to quarrel. Once, seeking an opportunity the elder one hit the younger one with a big stick on his head while the younger one struck the elder one with an axe. Both fell dead. As a result of their actions, they were both born as goats. I recognised them and remembering their past story purchased them out of mercy. You think I am at a loss because you could not understand this. As you did not like My bargain, I will return them." So saying, He summoned the shepherd and returned the goats.

Baba's mercy is boundless. Baba, who showers His nectarine grace on even those who are ruined by jealousy, hatred, and ego, is indeed the universal mother. Lord Sai is **Sayeeshwari**[201]. Even several mothers' love put together cannot equal Baba's love. It can never be on a par with it. Thus Baba proclaimed that one gets degraded births due to jealousy and hatred.

ॐ In 1912, two birds built a nest on the neem tree, near the Masjid. Once, Baba pointed to those birds and told the devotees, "These birds were birds in their past lives too. Then too, they lived on this tree in a similar manner. Once a serpent swallowed them. Again due to the effect of *karma* they took birth as birds and are living on this tree by building a nest on it."

---

[201] Goddess – mother Sai.

If all this is read with concentration and pondered over, one can understand how difficult it is to get a human birth and how valuable human life is. That is the reason why Baba would periodically tell about past lives. We have to understand that human life is very precious and that it is meant for self-realisation alone. We have to surrender to Lord Sai and become liberated.

ॐ Once, while Baba was surrounded by devotees, He began to narrate a strange incident- "One morning, I had My breakfast and walked towards the river. I rested under the shade of a tree for sometime. Later I bathed in the river and once again rested under the same tree. Meanwhile, a traveller came there, bowed down to Me, and invited Me to his house for a meal. I agreed and was preparing to smoke *chilim*. The traveller lit the pipe and handed it over to Me. At that time we heard the croaking of a frog at a distance. He asked Me, "What are those sounds?" I said, "A frog and a snake are tasting the fruits of their *karmas* of past lives. He got up to see what it was. He said that a big black snake caught hold of a big frog in its mouth and within minutes it would surely gulp it down. I said, "No, no. That will never happen. I am the protector of that frog. While I am here how can the serpent swallow it? I am here for that purpose and not just for fun.

Later we both smoked *chilim* and went to the place. He was afraid seeing the scene and as a result asked Me not to proceed further. I turned a deaf ear to him and went ahead to address the creatures, "Oh Veerabhadrappa! Did you not get rid of your hatred yet? Do you still hate Chennabasappa who is born as a frog? On account of evil qualities you were pushed down from human birth to that of a snake. Are you not repenting for it still? You were humans in your last birth but now you have taken the births of frog and snake. But, you still have not come to your senses. Fie upon you! Be ashamed

of yourself. Give up your jealousy and be in peace." Immediately the snake left its hold on the frog and went away. The frog jumped into the water and went away swimming.

The traveller was surprised. He prayed, "Who is Veerabhadrappa? Who is Chennabasappa? At Your behest why did the snake drop the frog? Kindly relate this to me." I went along with him to the shade of the tree, smoked *chilim* and gave it to him and told the secret behind this –

"Child, there was an old Shiva temple at a distance from My place. As time passed it became dilapidated. The residents of that place collected funds for its repair and gave it to a village head entrusting the whole work to him. He was a first class miser. He showed them incorrect accounts and pocketed all the money. The work showed no sign of progress. Innocent people believed his words and once again collected subscriptions and gave him the amount asking him to have the work done. He embezzled all the money and cheated them, using his plausible explanations. Later Lord Shiva appeared to the miser's wife in her dream and said, "Child, get the temple renovated with the money given by your parents. I will give you a hundred fold of what you spend," and disappeared. She woke up and told her dream to her husband. He was afraid that his wife would make him spend money for this reason. He therefore laughed it off saying that it was a mere dream, a thing not to be relied upon or acted in accordance, and argued why wouldn't God appear to him and tell him. This seems to be a dream, having as its object the creation of ill feelings between husband and wife. The wife being innocent, believed his words and remained quiet.

Some days later, Lord Shiva once again appeared in her dream and said, "Child, your husband pocketed all the money meant for renovating My temple. He is very parsimonious. Do not worry about the subscriptions that he has got with

him. I do not like money that is got by troubling others. Even a little amount given with love is appreciated by Me. Don't mind your stingy husband's words and give whatever you can from your own property. I shall return a hundred folds to you. Believe My words." Saying this, He disappeared. She had faith that her dream was not an illusion but was true. She decided to offer all the gold that she had, which was given by her parents, to the temple. Listening to this the miser tried all means to prevent her, he even frightened her. But she did not bother to change her mind.

Finally he designed a plan, whereby he asked her to sell the jewels to him and give the cash to the temple. She agreed and gave her jewels. He cheated her by under valuing the ornaments and agreed to give her only a thousand rupees. Instead of giving her this amount in cash he gave a sterile land to the temple. This land belonged to an old lady called Dubaki, who had mortgaged it to him for two hundred rupees. He felt happy that he cheated his wife, Dubaki, the people, and even God. The land, which he gave to the temple, was useless. This land was given to the temple priest who looked after the temple and worshipped the deity everyday with lamps, incense, and oblations. After some days lightening struck the miser's house. As a result he and his wife died. Dubaki too, breathed her last.

This miser was born in a poor Brahmin family in Mathura. He was named as Veerabhadrappa. The miser's wife was born in the same village as the daughter of the temple priest. She was named Gouri. The old lady, Dubaki who mortgaged her land for two hundred rupees to the miser was born as a son to the temple manager. He was named as Chennabasappa. The priest was My devotee. He often came to Me and smoked the *chilim*. His daughter Gouri too, was devoted to Me. Gouri grew to a marriageable age and her father sought a good husband for her. Observing his haste, I

told him not to worry, since the bridegroom himself would come seeking her.

Veerabhadrappa of Mathura, being very poor, began to beg and wander from village to village. Once he came to this village and went to beg in the priest's house. I called the priest and told him to give Gouri in marriage to that boy knowing their relation in the past life. Having a lot of faith and devotion in Me, the priest had Gouri married to Veerabhadrappa. Having high regards for Me as I had recommended his marriage with Gouri, Veerabhadrappa too, used to come to Me. Even in this new life he was hankering after money. Often he would come to Me and ask repetitively, "I am a married man now, tell me how I can make money."

Some days passed by. God's word has to come true. Therefore, suddenly there was a rise in real-estate prices. The endowment land of the temple priest was sold for one lakh rupees. As the priest had no sons, Gouri was the sole heiress and proprietress. The people who bought the land paid half the amount i.e. fifty thousand rupees in cash initially. They agreed to pay the remaining fifty thousand rupees in twenty instalments.

Gouri, in her past life had offered jewelry worth a thousand rupees in the service of Lord Shiva. Her miserly husband gave a sterile land to the temple instead of thousand rupees. Even then, she got back her reward. Lord Shiva said that He would give a hundred folds in return to what she gave. Thus she received one lakh rupees for the thousand rupees she gave.

The moment she got such a large amount her miser husband quarrelled with her and wanted to usurp all the money. Gouri refused to give the money to her husband as she thought that he, being a miser, would run away with the money. As a result the differences between them increased.

They both came to Me one day for consultation. I heard everything and said that all the money belonged to Gouri and her husband had no right whatsoever to the money. Hearing My opinion, Veerabhadrappa became angry with Me and said that I wanted to establish Gouri's claim so that I could embezzle her property. I chanted God's name and remained quiet. Gouri came and told Me not to mind her husband's words and sought My protection. I told her, "Child, to protect you, I shall even cross the seven seas. Do not be afraid." I gave her My assurance and sent her away.

That night Lord Shiva appeared in Gouri's dream and said, "Mother, all the money is yours. Do not give even a single paisa to your husband. Spend some amount for the temple repairs in consultation with Chennabasappa, son of the temple manager. If you need any advice seek the advice of Baba in the Masjid. Do not pay heed to anyone else." So saying, He disappeared. In the morning Gouri came to Me and related her dream to Me. I heard everything and said, "Get the temple repaired in consultation with Chennabasappa. Keep the capital with you and give half of the interest income to Chennabasappa." She agreed and went to Chennabasappa. She consulted him and began the work of repairing the temple.

Veerabhadrappa developed hatred towards Chennabasappa as the former thought that the latter subdued his wife and made her spend all the money for useless stones and pebbles. He also thought that Chennabasappa was usurping some of the money. One day Veerabhadrappa and Chennabasappa came to Me quarrelling. I tried to calm them by telling to Veerabhadrappa what Lord Shiva told to Gouri in her dream. But the miser, Veerabhadrappa did not listen to Me and abused Chennabasappa. He said that he would chop him to pieces. Chennabasappa being timid, got scared of his threats and sought My refuge. I lifted up Chennabasappa,

who fell at My feet seeking protection, and said, "Wherever you may be and under any circumstances, I shall protect you from your foe. Do not be afraid." I gave him My word of assurance.

After some days both Veerabhadrappa and Chennabasappa breathed their last. As a result of jealousy and hatred Veerabhadrappa took birth as a serpent. Due to the effects of past *karma*, Chennabasappa was born as a frog. As the feelings of hatred of the past life still persisted, Veerabhadrappa, in the form of snake wanted to kill Chennabasappa in the form of the frog. Remembering My assurance to Chennabasappa I came here to protect him." I told this to the traveller and he was utterly amazed."

Through this *leela*, devotees realised that desire for money, hatred and jealousy will lead the *jeeva* to perdition. Once you surrender to God, He will surely protect you. God exists for this purpose alone. Out of parsimony, men do not spend their money for God and charity. But to those who give charity with devotion, God returns a hundred-fold to them. This is the lesson, which Baba taught through this *leela*.

ॐ Once Baba said, "Jog, Dada Kelkar, Khaparde, Dixit, Shyama and Myself, all stayed on the same street. In that birth even our guru was with us. As a result I brought them all together here once again." The past and future births of everyone was known in a trice to Baba. It was like placing the indisputable berry in the palm.

ॐ Once while Baba was enjoying with His devotees, a little boy named 'Kishya' came there. Baba showed him to the devotees and said, "He was Rohilla in his past birth. He was a very good man. He spent most of his time in worship and prayer. He came as a guest to My grandfather's house. At that time I was a small child and I told My sister, "You will marry this Rohilla." Later it happened as I predicted. Later

Rohilla went away somewhere with his wife. Later he passed away. I alone gave him this birth now. He is very fortunate. In the future, he will protect many people."

ॐ Once Baba pointed to Bala Bhate and said, "He was a Kshathriya in his past life. His present wife and children were in the caste of weavers in their past lives. As a result of debts of past lives they all met again like this."

ॐ Once Baba said about Vasudeva Kaka thus, "This Vasudeva Kaka was a Rajput named Jai Singh in his past life. He had a strong desire for non-vegetarian food. Then My friends and I used to ask him repetitively in jest, "Do you want the head of a goat? Do you want anything else?" Jai Singh had a daughter. This girl lived in concubinage with a person belonging to the Barwar caste. After giving birth to three sons, she passed away."

Baba is the organizer who decides the life span of time itself. All the galaxies are under His control. Even then this fully empowered form appears as a fakir externally. Nothing but devotion can take us to Him. May we, by His grace develop such unsullied devotion towards Him!

ॐ Once Baba said to the devotees present, "Kondaji's son who died recently in 1912, was a Mang in his past life. In the birth previous to that he was My grandfather. He died suffering from leprosy. In all these births I helped him a lot. I played with him and gave him happiness, by always being near him."

ॐ Once Baba said to G.N. Khaparde, "You stayed with Me for two or three years in your past life. Though you had all the facilities and comforts in your house to lead a happy life, you went away to serve the king and took up a job."

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 17
"NECTARINE TEACHINGS"

ॐ Once when there was plague in Pune, a devotee named Dube took a vow that he would come to Shirdi along with his family, if none of them were attacked by the plague. With Baba's grace though most of the villagers got the disease, nothing happened to his family members. Later he did not fulfill his vow and went to Sasarvada instead of Shirdi. His wife got a high temperature there. He realised his mistake and prayed to Baba. Baba appeared to his wife that night in her dream and said, "Child, if you go around here and there, escaping from your mother you are bound to get difficulties like this. Never neglect the vows made. Remember this. If you neglect, you will have to face such difficulties." So saying, he smeared *vibhuthi* on her forehead and blessed her. After she woke up she really found *vibhuthi* on her forehead. With Baba's grace the fever vanished immediately. They made their way to Shirdi without any delay.

ॐ Once Baba told Nana Saheb Chandorkar, "Nana, when anyone comes to you for alms, give him something if you feel like or else tell that it is not possible and send him away. If you can't do this, just remain quiet, but do not give way to anger, haste or ego of your exalted post." Nana Saheb agreed to this and went away.

While Nana Saheb was staying along with his family at Kalyan, one day, a beggar woman came to them. Nana's wife gave her some alms. She was not satisfied and begged for more. Chandorkar told her to go away in a polite manner. She did not listen to him and began to pester him. Nana Saheb got disgusted with her. He called his servant and ordered, "Throw her out forcefully." The servant obeyed his command.

Within a few days after this incident, Nana Saheb went to Shirdi. Baba did not even look at his face. Chandorkar asked, "Baba, what is the reason behind neglecting me thus? You remain quiet and You don't even look at me. Have I done something wrong?" Baba said harshly, "What business have I with those who do not obey Me?" Chandorkar said, "Which words of Yours have I not followed? I am following everything, Baba." Immediately Baba said, "What are you following? You chased the beggar who came to your house with the aid of your servant. Is this called practising My teachings? If she does not go even in spite of your order, what will you lose? She would have yelled for a while and then left. Since God has provided everything to you, you are unable to understand. Did you ever think about your behaviour, putting yourself in her shoes? Don't you know that life without discrimination leads to grief?" Chandorkar immediately fell at Baba's feet and prayed, "Kindly forgive me Baba." With this teaching of Baba, there really was a change in Chandorkar. This was not meant for Chandorkar alone but for all of us. Baba used him as an instrument to teach us this lesson.

ॐ Tharkad was a managing director of a factory at Bombay. Once while going to Shirdi by train, he fought with a person for seat. On reaching Shirdi, Baba called him and said, "Child, why did you quarrel in the morning? Quarell leads to grief, therefore it should be avoided. What do you lose, if he sits in your place? He too is the *athma*, like you. You did not abuse him, but abused Me, who is in the form of *athma* in everyone. If you behave likewise, how can Shirdi come to your aid?" As an outcome of Baba's teaching, a transformed Tharkad, struck his cheeks and saluted Baba asking for forgiveness. "I shall never repeat such behaviour, Baba." he promised.

ॐ A Muslim fanatic named Mirjaman became furious seeing Hindus offering *arathi*, and lighting lamps in the Masjid, and worshipping Baba, who was a fakir, in their style. He drew a knife and approached Baba saying, "What is all this fun of the Hindus going on in this sacred Masjid? Permit me to kill all of them." Baba said calmly, "Child, do not lose your power of discrimination because of anger. There is no fault of theirs in doing so. They are not doing it without My permission. So, if you want to kill someone, kill Me first. Are religions meant for quarreling and killing each other? To whatever religion one may belong, they must remain in that religion, act according to its norms, and reach God, our father. Forgetting this you are behaving like a *Saithan*. Learn, to live by thinking and not by mere eating.

ॐ Once a Muslim guru came to Baba. Seeing all the various types of worship done by the Hindus, he questioned, "What is Your idea? Being a Muslim you are not following our religious principles and are disregarding them. How can Allah bear all this?" Baba became furious listening to this and roared, "Who is a Mohammedan? Are you a Muslim? Do you know the *namaaz* perfectly? Do you know about the **Shareeyath**[202] ? Is it written in the Quran that Muslims alone are created by Allah and the rest by Satan. All the bodies are mundane. Life and death, joy and sorrow are equal to all. Without realising the true nature of a Muslim, do not call yourself a Muslim. What do you know about the real laws of Islam? I am doing all this since I know the truth. Do not pave way for ego. Shed your vision of ignorance to attain the vision of Allah. Realise that abusing other religions is abusing Allah. At least now act sensibly." This teaching opened his eyes. He begged for forgiveness and fell at Baba's feet. He went away after receiving Baba's blessings.

---

[202] An islamic law concerning theology.

ॐ Once Bade Baba brought a young man to Baba. That man originally was a Hindu but later converted to Islam. As the young man approached Baba, Baba gave him a tight slap on his cheek. The man's head whirled. Immediately Baba said, "Fie upon you oh foolish one! Who has taught you the business of changing fathers? Is this the fruit of your education? Is this your intelligence? Are you born to blindly behave as slave to other's opinion, not knowing the greatness of your own religion? You can change clothes but can you change the body, which is offered by your religion? Head is meant for salvation and not for the converting business. Remember this." Baba spoke angrily and tearing all his clothes chased him away.

ॐ Baba initially did not allow anyone to smear sandal wood paste on Him. Once he appeared in Mahalsapathi's dream wearing sandal wood paste. From that day onwards Baba allowed Mahalsapathi to smear sandal wood paste on Him. This appeared as an opposition to Muslims and they felt alienated. As a result, one day they lurked in front of the Masjid to punish the person who smeared sandal paste on Baba. Noticing this, Mahalsapathi feared entering the Masjid. Observing this, Baba said, "Bhagath, why are you standing outside in fear? Come in and apply sandal wood paste. I will see which dog will come in your way." Listening to this, the Muslim villains ran away. Mahalsapathi as usual applied sandal paste and worshipped Baba.

ॐ Once a fakir mixed the water that he drank, with the drinking water in the pots, when Baba was not present in the Masjid. His idea was that all Hindus would become Muslims by drinking the polluted water. Baba being omniscient, came to know of it and came running inside. Becoming furious, He broke all the pots with His *sataka*. Baba said, "Oh wicked one! Without realising the truth do not play the fool out of ego. If you do so I will break your head like this pot into a

thousand pieces. Beware! If you trouble others in the name of religion, I will kill you. Each one should follow their own path."

ॐ A Pathan, thought that Baba was supporting the Hindus and therefore, He should be punished first. One night he took a stick in his hand and followed Baba. As he was about to hit Baba on the head, Baba immediately turned around and stared at Him. By the power of that look he became weak within seconds and collapsed. Several people were required to lift him up and take him from there. He learnt a lesson from this incident and never attempted doing such a thing again.

ॐ A *sadhaka* practised *pranayama* and in the course was booned with a *siddhi* of foresight. Once he saw his factory, which was far away, being burnt. Thence he began to enjoy seeing sights at different places remaining in meditation. Once this person came for Baba's *darshan*. Baba said, "Why do you see the show of the harlot with so much interest? Without seeing what you are supposed to see (*athma*), you are seeing what you are not supposed to see (world) with great pleasure. Observe, with pleasure, the One who is the observer. Then everything will be seen even without looking at it. Cleanse your mind from these *siddhis* and become liberated. Realise that the sport of the harlot leads to grief. Use your *sadhana* for the upliftment of the self." From that day onwards he gave up this habit and developed *athmic* vision.

ॐ Dev was a very good devotee. Whenever he tried to read the '*Jnaneshwari Bhagawad Geetha*' some difficulties cropped up which hindered his further reading. He went to Baba thinking that he should get a copy of it consecrated by Baba and then read it so that there wouldn't be any obstacles in reading it. Baba asked for twenty rupees from him as

dakshina, but did not say a word about the *paarayana*. "How to earn Baba's grace?" he thought and went to Mankar and asked him, "How did you earn Baba's grace?" He said, "Right now I am busy with a job. I shall tell you leisurely tomorrow in the evening," and left. Baba immediately summoned Dev and asked for twenty rupees as *dakshina*. On the next day when Mankar was about to talk about the topic, which Dev desired to know of, Baba sent someone and called Dev. He took twenty five rupees as *dakshina*. Baba ordered him to remain seated in the Masjid without going anywhere.

After a few seconds Baba suddenly became furious. He charged at him saying, "Why are you stealing rags? Though your hair has turned grey, your mind has not changed. If you do so again, I will chop you down with an axe. Beware!" Dev was perplexed. Not understanding what rags and which theft, he trembled like a lamb in front of a tiger. Later Baba asked him to go home. That afternoon Baba called him near and said lovingly, "Child, did you feel sad that I scolded you in the morning for stealing rags? Even then truth has to be agreed. Stealing is always a sin. Read the *Jnaneshwari Geetha* in your wada everyday. While I am here to give you *jari* shawl why do you go to others and steal rags?" Saying thus, Baba gave him a copy of *Jnaneshwari Geetha* after consecrating it with His sacred divine hands. Baba asked twelve rupees from him as *dakshina*.

"If you want to ask anything ask from God or *sadguru*, why ask others?" - was Baba's opinion. Dry answers obtained from others are like the rags, while the teachings derived from God or *sadguru*, which are replete with the wisdom of experience, are compared to the *jari* shawl. Dev realised the above fact and was happy with Baba's teachings. Later he could perform his *paarayan* smoothly without any hitch.

ॐ Bhayyaji Appaji Patel would give a massage to Baba

everyday. He was a very strong person. Everyday after grooming, he would lift up Baba on his shoulder and would place Him in front of the *dhuni*. One day he felt proud that he was very strong. On the next day, after the massage, he tried to lift Baba and place Him in front of the *dhuni*. His attempts were futile. Baba looked at him and started laughing. With this silent teaching his ego was curbed.

ॐ One day while Nana Saheb Chandorkar was seated near Baba, two Muslim ladies came for Baba's *darshan*. Nana Saheb noticed this and was about to get up. Baba prevented him from doing so and made him sit down. One of the ladies was old, she removed her veil and prostrated at Baba's feet. The other lady was young. She too removed the veil and bent down to bow to Baba. Seeing her Nana became restless. Omniscient Baba noticed this and gave a blow on his thigh. Realising why Baba did so Nana Saheb prayed, "Baba even in Your sacred presence I am yielding to unchaste thoughts. Kindly forgive me."

Baba said, "Nana, this body itself is a bundle of desires. Mind is its master. If that mind is not kept in control then this is the fate. Eyes are not meant to see the external objects but to change the external view into the divine view. Now see once again and tell Me how you feel." So saying, He wrote something with His hand on Nana's eyes and summoned the Muslim ladies once again for *namaskar*. They felt that it was their good fortune and prostrated once again as before. But this time the young lady did not appear beautiful to Nana Saheb. He saw her as a doll composed of flesh, bone, skin, and blood.

As soon as they left, Baba taught him – "Nana, this will be the fate if there is no knowledge of discrimination. When people with discrimination too, at times get depraved, what to mention of ordinary people. Truly speaking, just think where

the beauty lies in this body, which is full of dirty smell. If you feel that body is beautiful then how great must be the One who created it. Develop this type of thinking and attain God who is resident in the temple of the body. This agitation is not good. In spite of reading many stories or listening to many discourses this problem will not be solved. To conquer the sex organ, one has to first conquer the tongue. In this age, all preach but no one practises. Principles without practise are equivalent to ignorance. Without purity of food, one cannot attain the *athma*. Therefore, first conquer the tongue and follow restrictions in food. One who does not have dietary restrictions is definitely an ignorant one."

ॐ Nana Saheb Chandorkar was well versed in Sanskrit. He read many *vedanthic* books in Sanskrit, he also read the *Bhagawad Geetha* a number of times along with its commentaries. As a result he became proud of his knowledge. One day while massaging Baba's feet he began to mumble *shlokas* of the *Geetha*. Baba said, "Nana, what are you muttering? Why don't you recite aloud so that I too can hear." Nana Saheb said, "This is a *shloka* from the *Bhagawad Geetha*. Since You do not understand Sanskrit, I am reciting it to myself." Baba said, "It doesn't matter, recite loudly, I too will listen." Then Nana Saheb recited the 34th *shloka* from the 4th chapter entitled '*Jnana Yoga*' in the *Bhagawad Geetha*.

"Tad viddhi pranipathena pariprashnena sevaya,
Upadekshyanthi the jnanam jnaninas tathwa darshinah."

Baba asked, "What is the meaning of this?" He replied, "Learn about the *jnana* connected to *Paramathma* through *Sashtanga namaskar* i.e. prostration, questioning and serving the guru. *Brahmajnanis* who have attained the real knowledge will give you the *upadesh* of *jnana*."

Baba: Nana, what does *pranipatha* mean?
Nana: *Sashtanga namaskar*.

Baba: Is that all or is there any other meaning for it?
Nana: I do not know any other meaning.

Baba: What does *pariprashna* mean?
Nana: Asking questions.

Baba: *Prashna* also means the same. Then why Sage **Vyasa**[203] had to use the word *pariprashna* instead of *prashna.*

Nana: *Prashna* means questioning, *pariprashna* means proper questioning. Therefore, he must have used this word as an adjective.

Baba: Is that all. By using '*pari*' is there no other special meaning for it?

Nana: I do not know any other special meaning for it.

Baba: Nana, *pranipatha* does not mean *sashtanga namaskar* alone. It means to surrender totally offering all our senses, body, life, mind, intellect, wisdom and ego along with *than, man, dhan*, and *pran* (body, mind, wealth and life).

Pariprashna does not mean proper questioning. One should not question in order to test the guru, or to exhibit ones knowledge or out of idle curiosity. One must ask the guru, who is an embodiment of wisdom, in order to destroy the doubt that is in the core of the heart and with a real quest for knowledge. One must ask out of interest, devotion, humility, and inquisitiveness. That is why Sage Vyasa used *pari* as a prefix to *prashna.*

Baba: What does *seva* mean?
Nana: Just what we are doing to You.

Baba: Nana, this is not *seva*. To do when one likes and not to do when one doesn't like, is not the quality of true *seva.* Thinking that this body is not mine, and that it exists for the

---

[203] A great sage who classified the Vedas, wrote Upanishads, Puranas, Bhagawad Geetha etc.

sake of the guru, without even a speck of selfishness and body consciousness, one must surrender himself totally in all circumstances and at all times to the guru. True *seva* is to have no individual existence. This is the best kind of service. What you told is just simple *seva*. Instead of being simple servants you must be the best servants. Did you understand?

Baba: Nana, wasn't Lord Krishna a **Tathwadarshi**[204]? Why did He ask Arjuna to go to other *jynanis* or *tathwadarshis* to receive *jnanopadesh* by prostration, enquiry, and service? He was a *tathwadarshi* Himself, why didn't He say that He would give him that *jnana*?

Nana: I do not know the answer to this.

Baba: Nana, *jnana* means to see everything as one. To see everything as *Brahma* is *jnana*. Initially, one might look upon his guru as *Brahma*. But, he will not look upon others as his guru or *Brahma*. A real guru, in order to test whether his disciple has begun to see everything as one; to see whether the dual feelings in him have departed or not, sends him to *tathwadarshis* to learn from them. The teachings of all *jnanis* will be regarding the *athma*. Therefore, the disciple sees the unity in all these teachings and understands that the *athma* in everyone is one. That is why Lord Krishna, who in the form of a guru, told thus to Arjuna, who became His disciple saying, "*Shishyas theham shadhimam thwam prapannam.*" Have you understood?

Baba: Can you change '*Upadekshanthi the* **jnanam**[205]' of this *shloka* into something else without bringing in a defect in **chandus**[206].

Nana: Yes, it can be changed to '*Upadekshanthi the ajnananam*'. But no commentators have expressed it thus.

---

[204] A realised soul.

[205] The highest knowledge.

[206] Prosody.

Moreover, when '*Upadekshanthi the jnanam*' is changed to '*Upadekshanthi the* **ajnanam**[207]', the meaning is totally changed.

Baba: Can we derive the same meaning by writing it the other way?

Nana: I do not know.

Baba: '*Upadekshanthi the ajnanam*' means by doing prostration, enquiry, and service, *thathwadarshis* will teach us *ajnanam*. Is that all? This meaning appears to be inappropriate, but this is the true meaning.

The nature of *athma* is nothing other than experience. It is not possible to gain it by any means other than experience. Thought and word are instruments, but not the goal. '*Yatho vaacha nivarthanthe aprapya manasasaha.*' The **upanishads**[208] proclaim that words, unable to attain the *athma* join the mind. Through such words one cannot attain the *athma.* Words have birth and death, but *athma* has no changes like birth and death. How can words, which have birth and death help us obtain the immortal *athma,* which has no birth and death. Words are mundane while *athma* is divine. Therefore, words are forms of ignorance. As the spiritual teachings of *tathwadarshis* is in the form of speech, that teaching too is ignorance (*ajnanam*). But this *ajnanam* which is in the form of *upadesh* helps removing the *ajnanam* which troubles the *jeeva.* Therefore, '*Upadekshanthi the ajnanam*', means *tathwadarshis* preach us *ajnanam.*

"Anyway I do not know Sanskrit. If there are any mistakes in what I said, kindly correct them" said Baba, humbly. Nana Saheb's head whirled with Baba's teaching.

---

[207] Ignorance.

[208] Secret doctrines hidden in vedas. There are 108 philosophical treaties that appear within the vedas.

His ego of knowledge was curbed. Tasting Baba's omniscience he fell at Baba's feet in repentance saying, "Forgive me, Baba." Baba lifted him up saying, "Nana, the nature of God is hidden. It is infinite and imperishable. It is the nature of *sathchithananda* full of omnipresence, omnipotence, and omniscience. Thinking that we know something greater than divinity is illusion and ignorance. Arjuna, being so great, fell at Lord's feet and said that he did not know anything. Could you not comprehend this? It is enough if you comprehend at least this and act accordingly." With this Nana Saheb Chandorkar's ego of knowledge vanished.

ॐ Once a rich man, who was prosperous in life, suddenly had the idea of attaining *Brahmajnana*. His friends laughed at his idea and said, "*Brahmajnana* is not a candy which can be purchased with money." He did not pay any attention to their words. Listening about Baba's miracles and powers, he decided that Baba alone was capable of giving him *Brahmajnana*, so he set out for Shirdi. On reaching Shirdi, he went to Baba, prostrated and said, "Baba, hearing that You are a great soul capable of giving *Brahmajnana* immediately on asking, I came here with great difficulty undergoing a lot of strain. I have lot of work at home. Therefore, if You give me *Brahmajnana* quickly, I will make a move." Listening to this the eyes of devotees around were filled with wonder. They looked at him amazed and anxiously awaited Baba's reply.

Baba was serious. He said, "Child, do not be anxious. I shall show you *Brahman* immediately. Many people come to Me and ask for wealth, position, power, health, and children. Rare are those who come here asking for *Brahmajnana*. Therefore, I feel happy when people like you come and ask Me for *Brahmajnana*." Baba engaged him in some conversation and made him forget his question for the time being. He called a boy and said, "Go to Nandu Marwari and tell him to send five rupees. It is urgent." The boy left

and returned saying, "Baba, his house is locked." Baba once again sent the boy to Bala, a grocer. This time too the boy was unsuccessful, he came back and related the matter to Baba. Baba sent him to four or five people. The same situation came across him at every place. The rich man could not bear the delay. He said impatiently, "Baba, why are You delaying so much? If you don't give me *Brahmajnana* soon, I will leave. I have other work to attend to." He began to pressurize Baba.

Baba said, "Oh friend! Are you not observing My deeds? I am trying to show you *Brahman*. But, you are unable to comprehend it. Do you think that *Brahmajnana* is a commodity available in the market? In order to attain *Brahmajnana* one has to give up five things.

1. The five life forces,
2. The five senses,
3. The mind,
4. The intellect, and
5. The ego.

The path leading to *Brahmajnana* is not as easy as the path from your village to Shirdi in a *tanga*. It is as sharp as an edge of a sword. Therefore, not all can attain *Brahmajnana* in their life time. First of all eligibility should be gained by doing *sadhana*. He should realise initially that he is bound by the shackles of ignorance and get ready for *sadhana* and get rid of all bondages without caring for anything. One has to give up the desire for pleasures of this world and the one above, with dispassion. The senses, which are always diverted to the external objects, should be diverted to the internal.

Leaving evil practices one has to practice *Sathya, Dharma, Shanthi, Prema,* and *Ahimsa*. One has to select and practice what is good for him and not what he likes. One must practice celibacy controlling the mind, intellect, and the

senses. Without dispassion and celibacy even Gods cannot attain *Brahmajnana*. Always remain in contemplation, doing the duties assigned, without expecting the fruits of action. For this you have to surrender to a *sadguru*, please him through service and listen to *vedantha* from him. Later with the help of all these one must attain the grace of God. This is of utmost importance. Once God's grace is obtained then just as sun glows immediately after the clouds depart, *Brahmajnana* glows as soon as ignorance departs. It is impossible even for Gods to attain *Brahmajnana* without treading this path and without giving up bad desires, sensual pleasures, parsimony, and evil habits." After this long discourse Baba said, "Sir, in your pocket you have fifty times five rupees, please take them out." The gentleman took out from his pocket a bundle of currency notes and to his great surprise found on counting that there were twenty-five notes of ten rupees each. Baba said, "Oh seth! You have seen Me sending the boy to many places for five rupees. In spite of it you had no feeling of sacrifice to give Me just five rupees having such a large amount in your pocket. Out of parsimony you remained quiet. You cannot sacrifice five rupees, how can you sacrifice the five life forces, five senses, mind, intellect and ego? Unless you give up your greed you cannot visualise *Brahman*. When money is *Brahman* to you, what business do you have with other *Brahman*. In whomsoever there is the thought about money, thought of the divine cannot be present. Only those who do not have external vision can develop the vision of *Brahman*. Not attachment but dispassion, is the way to liberation. Sacrifice of pleasure leads to attainment of *yoga*.

My treasury is full and is overflowing. Everyone can get from Me whatever they want. But, before giving, I have to see whether he is qualified to receive what I give. Therefore, without having the eligibility do not desire for *yogasiddhi*." Baba thus gave an unhindered discourse. Listening to this the

rich man realised his madness and returned. Because of him all the devotees could listen to the divine nectarine teachings of Baba.

ॐ Once a devotee named Hansraj offered ten rupees to Mahalsapathi. Mahalsapathi refused to accept it. Hansraj gave that amount to Seetharam Dixit and asked him to give it over to Mahalsapathi. Baba called Dixit and said softly, "Keep that amount with you till Hansraj leaves Shirdi." After he left, that money was distributed to the poor.

Someone asked Baba why He did thus. Baba replied, "Child, people who desire spiritual upliftment should not collect money. The main entrance to the path of *yoga* is **aparigraha**[209]. Due to money, desire of pleasures and evil increases. As a result they build castles in the air and get ruined. If you cannot sacrifice what you have, at least avert the incoming ones, this is the first *sadhana*. What has to be given to Bhagath will be given by Me. Why does he need from others?" Everyone rejoiced listening to Baba's teachings.

ॐ One day a palanquin with curtains came and stood in front of the Masjid. A servant got a metal vase from the palanquin and placed it near Baba. Baba became furious and roared, "Who has come?" Later He said, "Whoever it may be, remove the curtains." The curtains were removed. The person who had come was Chimna Bai, the queen of Baroda. Baba asked Mahalsapathi to see what the metal vase contained. Mahalsapathi saw gold coins in it. Baba put His hand on His chest and questioned, "Is this true gold or that?" Mahalsapathi pointed to Baba and said, "This gold is true." Baba said, "If that is so, send it back." Saying thus, He walked fast and sat in His place.

---

[209] Non acceptance.

Through this *leela*, Baba proclaimed that God is true, not the world; *Yoga* is greater than *bhoga*; God is greater than money. All the wealth, holy places, houses and guest houses of this world are transient and God alone is the eternal truth.

ॐ A dog used to come and sleep in the Masjid everyday. Baba used to personally feed it with bread. Once Madhav Fhasle kicked it with his leg in order to chase it out of the Masjid. Baba became furious and said, "It did not come here for you. It has come for Me. Do not behave without the power of discrimination. What credentials do you have to come into this Masjid and what is it that it lacks? This dog is staying here faithfully without leaving Me and so is much better than those who stay here for some selfish purposes. Learn to see Sai in all creatures. Otherwise, remember that you will pass away without gaining anything." So chiding him, Baba taught him a lesson.

ॐ One day, Baba asked Jog for *dakshina*. Jog got angry and said, "What is this Baba? Why do You ask me for money in spite of knowing that I do not have even a single paisa? If You ask like this, from where will I bring it?" Baba said smiling, "All right, if that is so you need not give. But, why do you get angry? Why can't you tell me calmly that you do not have money? Anger is not good on any day, child." Baba taught him thus in a sweet manner.

ॐ Nana Saheb Chandorkar loved to feed guests. But, he did not have guests everyday. One day he approached Baba and said, "Baba, I do not have guests everyday." Baba said, "Nana, do guests mean people alone? Why do you feel so? Any creature that comes to us during meal time with hunger is our guest. If no one comes, serve everything on a leaf and keep it outside. Do not invite any creature or chase any creature. If you do so you will be performing the worship of guests in the correct manner."

ॐ Some Brahmins of Kumbakonam, wandered in Maharashtra and earned a lot of money, exhibiting their *vedic* scholarship. They heard from someone that Sai Baba of Shirdi had high opinion of *vedic* scholars and gave them large amounts of money. So, they came to Shirdi. They hesitated to recite the *vedas* in front of Baba, who appeared like a fakir. Later, desiring money they stood far away. They prostrated thinking that they had paid homage to God in their hearts and not to Baba. They began to chant the *vedas*. After sometime when they could not recollect the next *manthra* Baba looked at them, smiled, and connoted the next *manthra*. They were dumbfounded by this and realised that Baba was omniscient *Sathchithananda Parabrahma*. With curbed pride they fell flat at Baba's feet.

Baba taught them, "Children, the *Veda* is the very form of *Paramathma*. Why are you using this to earn money instead of earning God? Our ancient sages said that the ego is a hindrance in attaining God. But you are wearing it as an ornament and are wandering from place to place with it. Is this the way a Brahmin should live? Strive hard to attain *Brahman* and get liberated." Baba gave them lot of money and sent them away. They received divine teaching here, more valuable than anything else. What more does one need?

ॐ One *sadhaka* found it very difficult to keep the mind under control in spite of great efforts. He came to Shirdi in order to pray to Baba and attain spiritual progress. As soon as he came in, realising his intention, Baba taught him a lesson through a story.

Baba told the devotees, "One person had a beautiful horse with him. In spite of many efforts this horse refused to work along with its pair. There was no improvement even upon taking it to many places and giving it training. Finally he went to a fakir for advice. The fakir said, "Send the horse

back to the place where it has come from." Truly that is the only thing that has to be done and that is bliss." The *sadhaka* realised that this was recounted for him. Recognising the inner meaning in it he prostrated at Baba's feet. The inner meaning of this story is –

Everyone has a mind. But the mind of a person who decides to offer it to God or *athma* is the beautiful horse. The nature of a horse is to run fast. The nature of the mind is to be constantly wavering. That is why the mind is compared to a horse. This horse named mind, which is fickle, does not cooperate with its pair (the intellect), which discriminates between truth and untruth. Though the intellect decides what is truth and untruth, the mind, unable to journey towards God who is truth, runs towards the world, which is untruth. Though the *sadhaka* takes his mind and goes to many holy places and pilgrim centers and does many *sadhanas*, it does not leave its original fickle nature.

Finally the *sadhaka* approaches a fakir i.e. a dispassionate person or a *sadguru*. The fakir teaches, "Send the mind named horse to the place from where it is brought." That means, "The horse named mind, which is born out of the *athma* or separated from the *athma* due to ignorance, should be merged in the *athma* or surrendered to the *athma*" teaches the fakir. There is no other method to stabilise the mind. That is why Baba said, "Truly that is the only thing that has to be done and that is bliss." This merging of the mind is addressed as *Nirvikalpa samadhi*, *athma sakshathkara* etc. This is what should be desired, accomplished, enjoyed, and given. Baba proclaimed this through this *leela*.

ॐ One day as Khaparde approached Baba, Baba said, "Child, what did you do in the morning? How did you spend your time?" That morning Khaparde conversed about worldly matters but did not think of God at all. Realising that this was

the reason Baba asked him thus, he hung his head in shame. Later Baba said, "Child, in this infinite length of time, the length of our life is not even equal to a second. It is very difficult to get this human birth again and again. What is the purpose of one's life if one doesn't indulge oneself in repeating God's name during that period of lifetime when intellect, wisdom, power of discrimination and sense organs are all intact? Time is very unkind. Every moment time fritters away. The demon of time cares none. Therefore utilise all the time for the Lord and be liberated. Do not waste even half a minute of this precious time." Baba taught him thus lovingly.

ॐ One day when Baba was surrounded by devotees, He said, "Children, jealousy, revenge, hatred, envy are noxious. Do not give room for these. These bad qualities drag the *jeevi* again and again into degraded lives and trouble them with birth and death. Unless we get rid of these, we cannot attain the grace of the Lord.

I will give you an example, listen. Long ago, there lived a blind man in a place called *Thakiya*. One person somehow seduced his wife. As the blind man was a hindrance to both of them, he killed the blind man. People somehow got to know of this secret. Elders held a meeting at *Thakiya* and decided to punish him by cutting off his limbs. The person, on whom this job was conferred, performed it with jealousy in his heart instead of doing it as a duty. As a result the sinner, whose limbs were cut, was born as his son and troubled him a lot. Children, *karma* is very subtle. No one can comprehend its path. Therefore, give up evil qualities and evil practices and become sacred by repeating the Lord's name.

ॐ Once a devotee named Khaparde went to the Masjid for Baba's *darshan*. Baba called him lovingly and said, "Child, do not offer yourself to anyone other than God. Offer the life

given by God, to God. What man gives perishes. What God gives is eternal. Therefore, desiring the eternal, get immersed in service to God." Baba taught him thus, blessed him, gave *udi prasad,* and sent him away.

ॐ Once when Khaparde went to Baba, Baba asked, "How did you spend the afternoon?" He replied, "I wrote letters to all my friends." Baba said, "Very good! Instead of sleeping and wasting time it is better to be awake and keep the limbs moving. To sleep is to waste precious time of our life. One should not sleep more than what is necessary. Life should be spent in good activities. As a result *karma* and sin will be reduced." Baba taught him soothingly and sent him away.

ॐ Once Baba asked Khaparde, "*Jeeva muni paikam dethe khya*?" (Will Jeevamuni give money?) Khaparde did not understand these words. He was frightened how Baba would respond if he said, 'yes' or 'no'. So he told humbly, "*Aap agnya diye tho detha.*" (he will give, if You order). Baba laughed and said, "*Jeevam nahi dethe.*" (he cannot give life). With this miraculous teaching which was replete in meaning, Baba conveyed that life is very precious. If it passes away, no one can bring it back. Therefore, utilise this precious life for realising the *athma* and be liberated. This was what Baba conveyed in a subtle manner.

ॐ Thakur completed his B.A. and worked in the Revenue Department. Once with a survey party, he went on some work to Vadegoan. In that place a Kanarese *yogi* named 'Appa' was teaching Vichara Sagaram written by Nischaladas to his devotees. This was purely *vedanthic.* Takur enjoyed the discourse and after completion went near and prostrated. The *yogi* blessed him and said, "Child, read this book with diligence. And that will serve for your betterment. Later when you go on your job to the North, by the effect of the merits of your previous births you will meet a great *yogi.* He

will show you the way and uplift you. Because of him you will gain mental peace and bliss."

After some days, Thakur was transferred to Junnar. To go there he had to journey across the Naneghat valley. This valley was very steep and virtually impossible to cross. He took a buffalo ride through the Ghat and reached Junnar. Thereafter he was transferred to a higher post in Kalyan. There he became acquainted with Nana Saheb Chandorkar. Nana Saheb used to tell him about Baba's *leelas* and miracles. As a result he developed a yearning to see Baba. Once, when Nana Saheb was going to Shirdi, he offered him to join him. He said that he could not accompany him as he had a civil case at Thane. Nana Saheb left for Shirdi. When Thakur went to Thane, the case was adjourned. He repented for missing the pilgrimage to Shirdi and decided to proceed to Shirdi. Upon reaching Shirdi, he enquired about Nana Saheb and learnt that he already departed.

He met some of his friends, who took him to Baba. He felt very happy seeing Baba. His eyes were filled with tears of joy and his hair stood erect. His whole body was tingling with joy. He prostrated at Baba's feet. Baba lifted him up and said, "Child, are you doing what Appa told you to do? Anyway, this path is not as easy as mentioned by Appa. It is not possible to cross this **bhavasagar**[210] as you crossed the valley on a buffalo. This is extremely difficult. It is not possible to attain the goal without *sadhana*. If you surrender totally to God with no second thought, then God will take care of you. Total surrender is of utmost importance. You must offer your ego to God. This is the true path. There is no other way."

Thakur was happy and at the same time surprised. He realised that Baba was an embodiment of omniscience. He

---

[210] Ocean of the world.

decided that his Lord Sai is God and began to offer his salutations again and again in his heart. By this teaching of Baba, a spiritual transformation came about in him. As Baba told, bookish knowledge alone cannot cleanse the head. In a way bookish scholarship is a seed for the ego. To become liberated, what is read must be discriminated using the intellect and practised. It is not scholarship or the use of science of reasoning, but faith and devotion that are essential for liberation.

ॐ Anant Rao Patankar was a native of Pune. He heard about Baba and came to Shirdi for His *darshan*. In the very first *darshan* he derived supreme bliss. Falling at Baba's feet, he said, "God! I have read many *vedanthic* texts. I have read the *upanishads* and *Geetha* thoroughly. I heard all the *Puranas*. Even then my mind gained no peace. Your *darshan* alone has given me supreme bliss. This scholarship of texts is useless and it fosters ego. In my opinion people who have no scholarship are much better than I am. Your nectarine grace is capable of conferring supreme bliss. Oh *Paramathma*! Shower Your grace on me; uplift me and give me peace and bliss." He prayed thus to Baba in many ways.

Baba lifted him up, blessed him and said, "Child, once a merchant came here. At the same time a mare excreted nine balls of stool here. The merchant was happy seeing this. He spread one end of his *dhothi* and gathered all the nine balls in it and thus he obtained concentration of mind. If you too can do so, you will attain peace and bliss." Patankar, unable to grasp the meaning, related it to Ganesh Damodhar alias Dada Kelkar and asked him what it meant.

Dada Kelkar said, "Truly speaking Baba alone knows what His words and discourses mean. But still with His inspiration, I shall tell you what I feel. Listen! A merchant is a *sadhaka* who tries hard to earn the wealth of *athma* by

under taking many *sadhanas*. The mare represents the essence of all epics. What is it that all the epics proclaim? They say that one must follow at least one of the nine types of devotion and attain salvation. Therefore, the process wherein the mare passed nine balls of stool symbolises the proclamation, by the epics, of the nine types of devotion to a person who yearns for self-realisation. A person, who safeguards these nine types of devotion safely in his heart symbolised as the *dhothi* (vide ut supra), can alone tread the mind in the path of concentration. As a result he gained peace and bliss. If you do so, you too shall gain peace and bliss. According to me this is the meaning of what Baba said. Patankar was delighted listening to the inner meaning and immediately approached Baba.

Baba called him near and asked, "Did you collect the nine balls of stool?" Anant Rao Patankar prostrated at Baba's feet and said, "God! I am incapable of doing this. You are everything for me. I do not have the competence to upgrade myself. Please do as per Your will. I have no one else to turn to, other than You." He told this humbly in a choked voice. Baba blessed him lovingly and said, "Child, if that is so, then there is nothing to fear. I am here for the sake of My devotees. How can I see My children being ruined? Always keep your minds fixed on Me. Then My mind too will be fixed on you. Then I will protect you even if you are thousands of miles away by crossing even the seven seas. Keep bookish knowledge aside. Give up ego and develop faith. Surely you will gain peace and bliss. Why fear when I am here?" Baba gave him, His word of assurance, blessed him, and sent him away.

ॐ In Shirdi, bazaar was held every Sunday and people from the neighbouring villages came there, erected booths and stalls on the street and sold their wares and commodities. On one Sunday the Masjid was crowded with devotees.

Hemadpanth was massaging Baba's feet. Shyama looked at Hemadpanth and said, "Some gram grains have stuck to your coat." Hemadpanth shook the sleeves of his coat and some gram grains came rolling down. Hemadpanth was surprised to see how they found an entrance into his coat. Everyone was surprised. Baba noticed their feeling and said, "What is so surprising about it? He has a bad habit of eating alone. Today is the bazaar day, so he bought some gram and came here chewing them. I know his habit."

Hemadpanth said, "Baba, I never eat alone. Moreover, I have yet to see the Shirdi bazaar. I never went to the bazaar and so how could I buy the gram? How could I eat them, if I had not bought them? I never eat anything unless I share it with others. Don't You know this? Why do You demean me?" Baba said, "Yes, it is true. If someone is present with you, you offer them first and then eat. But, even when no one is around, am I not always with you? Are you offering food to Me before eating? Doesn't it mean, eating alone without giving to the person who is nearest to you? What do you call it, when you eat before offering it to Me, who is always with you?

These words were not meant for Hemadpanth alone, but for everyone. *Paramathma* is omnipresent. There is no place where Lord Sai does not exist. Therefore, before consuming anything we must offer it to God and then partake of it. Eating the food obtained by God's grace, without offering to God is theft and is a great sin. Therefore, whatever it may be, we must first offer to God and then consume it. Through this *sadhana* of offering to God first and then partaking, the power of discrimination of what should be eaten and what we are not supposed to, will develop. That is what Baba taught to all of them.

ॐ There was an old devotee called Anna Chinchinikar. He was unostentatious and straight forward. Though his speech

was harsh, his heart was golden. So Baba loved him and accepted his services. One day he was massaging Baba's left hand. The right hand was massaged by an old lady called Mavishi Bai. While massaging, their faces swayed. Mavishi Bai was witty. Once it so happened that Anna Chinchinikar's face came very close to her's. She said, "Look! This Anna is a lewd fellow. He wants to kiss me in spite of the fact that he is old and has grey hair." Anna Chinchinikar was enraged and got up. "You call me a bad fellow? I have grown so old, but so far no one has called me bad. You are purposefully picking up a quarrel. Oh old woman! Mind your tongue," he shouted angrily. Everyone was enjoying the encounter between the two old ones. Baba who was sitting calmly, leaning against the wall, intervened and said, "Anna, why are you angry with old Mavishi Bai. What impropriety is there in kissing? What is wrong in kissing our own mother?" Listening to this, Anna Chinchinikar calmed down and sat down again.

This became a great lesson to all the devotees present over there, "We must look upon everyone as our own parents. What we see in the external world depends on our vision and changes accordingly. Lack of such good thoughts is the main cause for the heinous thoughts arising in our mind. A man should look upon a woman as his mother in another form and a woman should regard a man as her father in another form.

ॐ On another occasion the same Mavishi Bai was kneading Baba's abdomen. Seeing the fury and force she used, all the devotees became nervous and anxious. They said, "Oh mother! Be more considerate and gentle." At once Baba got up enraged. He fixed one end of the *sataka* to a post and the other end into the hollow of His abdomen. He began to move towards the post. People feared that His abdomen would be ruptured. They felt apprehensive that their advice to Mavishi Bai had resulted in this catastrophe. No one had the courage

to approach Baba. Finally Baba cooled down and sat down again. Devotees went and pleaded with Him to be forgiven.

Baba said, "One should not interfere in the service done by others. Each one should serve as they deem fit and should not meddle with others' service and dominate them. Are you masters to order others? Each one should mind their own business." So saying, Baba sent them away.

ॐ Once Bapu Saheb Jog came with a post parcel for Baba's *darshan*. As he prostrated at Baba's feet, the parcel fell down. Baba enquired what it was. Saying that it was a copy of *Geetha Rahasya* by Lokamanya Tilak, he opened it and placed it in Baba's hands. Baba turned some pages with the intention of consecrating it. He returned it to Jog along with a rupee and said, "Read this everyday. You will flourish. You will then be able to comprehend the path. But you will have to trod it yourself. All books are like guide posts, which show the route. The help rendered by them is only that much. After realising the route with their aid, we have to tread the path to reach the goal. One must do *sadhana* to reach the goal. Reading books is not enough. One has to put, what is read, into practise. When the food consumed doesn't get digested, it spoils the health. Similarly if one doesn't practise what is read, it leads to ego and will be ruined. Therefore, be careful!"

ॐ Once Baba said to Nana Saheb Chandorkar, "Nana, if anyone asks us something in charity, we must give if possible or else deny the help. But never tell someone that you lack money in spite of having it. If we agree to give someone something we must give it. If there is a delay in giving, we must tell them the reason humbly and not escape from them." Nana Saheb Chandorkar agreed to follow Baba's advice. Baba said, "It is not as easy as you think. It is easy in thought but difficult in practise."

After some days Nana Saheb Chandorkar told the priest of the Lord Dathathreya temple at Kopargaon that he would give three hundred rupees for the purpose of some construction. But, he could not give the amount immediately. Meanwhile, he had to go to Shirdi along with his co-son-in-law, Binimalle. Binimalle suggested visiting the Lord Dathathreya temple first and then proceeding to Shirdi. Had they proceeded accordingly, the temple priest would ask for the promised money, which would hurt his ego and so, he dissuaded his relation from going to the shrine and went to Shirdi via another route. As that route was narrow with thorny bushes on either sides, thorns pricked him and it pained him a lot. After they reached Shirdi, Baba didn't even look at him. After repeatedly asking and praying to Baba for the reason, Baba said, "What have I got to do with people who don't listen to Me? Where was the need to come using another route escaping the priest, since he would ask for the money. Your relative wanted to go to the Lord Datha shrine. Why did you dissuade him from going? Will the priest kill you or eat you up? Why do you resort to such deceitful means? You could have requested humbly and told him that you cannot give now but will give later. Is this what you have learnt after spending so many years with Me?" Nana realised his mistake and asked Baba to forgive him. He fell at Baba's feet and said that he would never repeat such a thing.

ॐ A person named Scindia had seven daughters. They longed for a son. They offered worship and religious sacrifices, but it was in vain. Finally they went to Gangapur in 1903 and had the *darshan* of Lord Datha. They prostrated to Narasimha Saraswathi and vowed that if they got a son, they would bring him for *darshan*. Within a year they had a son. But he did not fulfill his vow. He came to Shirdi in 1911. As he came to the Masjid for Baba's *darshan*, Baba became furious. He said in a harsh tone, "Praying to God to satisfy some desires and

forgetting Him after they are fulfilled, is ingratitude. You feel great that everything is faring on, by your greatness. Is it written anywhere in your fate that you should have a son? I have severed My body and given you a son. But what have you done? Perfidiousness to God! When you cannot fulfill your vows, why do you take vows?" Listening to these words, he realised that Baba was Lord Datha and fell at His feet with repentance. Lord Sai being compassionate cooled down and forgave him.

Through this *leela* Baba proclaimed that He was Lord Datha and He was Narasimha Saraswathi. He also taught a lesson that vows taken must be fulfilled and should never be neglected.

ॐ A friend of R.A.Tharkad heard a lot about Baba. Believing that Baba was God he went to Shirdi for Baba's *darshan*. During the first *darshan* itself his mind was captivated by Baba. He spent a few days with Baba. The time to return home arrived and he wept, unable to leave Baba. Baba was extremely pleased with his unsullied devotion. Baba fondled him and lovingly stroked his back and said, " Child, why are you crying like a small child? I have come to move with people who are Mine. I am always with you." He began to sob like a little child and said, "How will I know that? Leaving You at Shirdi I am unable to return to Bombay. It is very painful." Baba said, "Child, to think that I am at Shirdi alone is ignorance. The heart, which contains My name and is filled with love for Me, is real Shirdi. Whenever and wherever My devotee calls Me, 'Sai!' pitiably, then and there I reply 'Oye!' Child, I am never far away from My children. I am always in and around them, protecting them. That is My duty. Believe Me." He consoled him, assured him, blessed him, taught him, gave him *udi*, and sent him away.

ॐ Occasionally Baba would explain *vedantha* to His devotees by narrating stories to them. Sometimes He narrated stories in which He had a role. Through these stories He removed the ignorance and doubts of His devotees. Once Baba began to tell devotees around Him –

"We were four scholars. We used to read religious scriptures everyday. One day we began to discuss, "What is the means to obtain salvation?" The first one said, "Each one of us should uplift ourselves with self effort. No one else is capable of uplifting us." The second one said, "God liberates those who surrender to Him controlling the mind and senses." The third one said, "These are no good. There is no enmity between ignorance and self effort. Therefore ignorance cannot be destroyed through *karma* (self effort-action). All those that have name and form are always changing. Only the formless is changeless and immortal. That is the real and eternal. Through discrimination one must realise what is real and what is unreal. Realising that you are consciousness, which is a witness to the mind, intellect, wisdom and ego, become one with it."

Listening to their opinions I said, "Friends, we have discussed so far out of ego based upon our scholarship. So far we have not known the real path. Bookish knowledge is incomparable to the knowledge gained through experience. We have to obtain a guru first. If we offer our body, mind, wealth, and life to him and surrender totally to him, then he will show us the true path. There is no point in deciding our path ourselves. We will be able to reach the true path only if we serve the guru with lot of faith, diligence, and devotion, believing him to be everything and an embodiment of all deities.

Discussing thus, we began to ramble through the woods in the quest of God. Meanwhile a merchant met us and asked,

"Where are you going in this hot sun?" We carelessly replied, "To search in the woods." He enquired, "On what quest have you set upon?" We gave him an ambiguous and evasive reply in order to escape from him. Seeing us rambling aimlessly, he was moved and said, "Oh Gentlemen! Listen to me. You do not know about these woods. Without knowing the woods fully, you should not wander at random. If you want to walk through the forests and jungles, you should take a guide with you. Why do you overexert yourselves unnecessarily at this sultry noontime? You may not give out to me your secret quest, still you can sit down, have your meal, sip water, rest, and then go." We thought that we were self contained men and needed nobody's help and walked away neglecting his request.

The forest was thick and trackless. So we wandered here and there and came back to the place from where we started. The merchant met us again and said, "Relying on your own cleverness you missed the way. A guide is always necessary to show us the right way in such forests. Realise the fact that unless God wills, no one meets anyone on the way. It is not possible to see God with an empty stomach. Do not discard food that is offered. A served dish should not be thrust back. These are auspicious omens. Have food and be successful." I was moved by his love. I understood the meaning behind his words. I accepted his hospitality, had my meal, and drank water. My friends did not accept his hospitality.

As soon as I completed My food, amazingly *sadguru* stood before us. He said, "Would you like to come with me? I shall show you what you want, but he alone, who believes in what I say, will be successful." My colleagues did not believe him and neglected him. But, I believed him, surrendered to him and followed him. Later he took Me to a

well. He hung Me head downwards and feet up, from a Banyan branch. I was suspended three feet above the water. He went away, came back after three or four hours, took Me out and enquired how I fared. I said, "I was in inexplicable supreme bliss. How can words explain that experience of bliss?" Hearing My answer, My guru was very pleased, he drew Me near him and kept Me with him.

My guru looked after Me with a lot of love. I cannot describe his love. Immersed in his nectarine love, I forgot My parents. I could not stay even for a second without him. I used to be delighted watching him. I used to feel sorry when My eyelids closed. I could not find anything greater than My guru in this world. My guru appeared to be My everything. It was My great fortune to get such a great guru. Other gurus are not **bodha gurus**[211] but **badha gurus**[212]. They always exhibit their powers but do not awaken the *athmic* power in the disciple. The bliss got by hanging one upside down is known only to the guru who can do so. Others are all ostentatious in speech." With this Baba ended His long discourse.

Among the four whom Baba mentioned, the first one loved *Karma yoga*. That is why he said, "We should be uplifted by our own self effort and no one is capable of uplifting us." The second one is a lover of *Bhakthi yoga*. That is the reason why he said, "God liberates the one who has controlled his mind and senses." In the person who loved *Karma yoga*, the feeling of doer-ship is seen. Even in the person who loved *Bhakthi yoga*, doer-ship is seen to some extent. Otherwise he would not have talked of controlling the mind and senses or believing in God. These two have the consciousness of self-effort. How can such people attain

---

[211] Gurus who preach.

[212] Gurus who inflict pain.

wisdom, which is beyond actions. Therefore, they departed from God.

The third one was a lover of *Jnana yoga*. He read a lot of *upanishads* and *vedanthic* texts. As a result of the ego of the scholarship he said, "There is no enmity between *karma* (self effort) and ignorance, therefore how can ignorance be removed through self effort. Those with name and form are always changing. Only the formless is changeless and immortal. It is real and eternal. Through discrimination of what is real and unreal we must merge into the consciousness which is a witness to the mind, intellect, wisdom and ego." He had only bookish knowledge and no practical knowledge. According to him there existed another path other than the path laid by the guru, which leads to *Jnana*. According to him *athma*, which is a witness to the mind, intellect, wisdom, and ego is something different from him and he has to merge in it. He expressed his love for non dualism but, his principle was based on dualism. He lost from his memory that he is the *athma*, which is the witness. The reason is that he had no guide i.e. guru. As a result he too did not attain God and departed from God.

The fourth one being Lord Sai said without any ego, "Friends, we have discussed so far out of ego based on our own scholarship. So far we have not known the real path. Bookish knowledge cannot be compared to knowledge gained through experience. We have to obtain a guru first. If we offer our body, mind, wealth, and life to him and surrender to him totally, he will show us the true path. There is no point deciding our path ourselves. We have to serve the guru with lot of faith, diligence, and devotion, believing him to be our everything and an embodiment of all deities. Only then can we reach the true path."

"*Karma, Bhakthi, Jnana yogas* are all good. Their goal is one. Only after learning about it thoroughly can one travel

in that path and reach the goal. Whichever path you may choose, learn about it first from a guru. One has to have faith in him, serve him and learn everything from him. Later on one must do *sadhana* and be liberated by the grace of the guru." – Baba proclaimed this thought.

These four types of people wander in the jungle called world undertaking various *sadhanas* to realise the divine. Seeing their *sadhanas* (wandering) which lacked guidance, one man suggested, "Gentlemen, why are you wandering (doing *sadhana*) in this jungle (world) without a proper guide (guru)? Many problems crop up during these *sadhanas*. Therefore, a guide is very much essential." But they did not pay heed to his words. As there was no guide (guru), in spite of doing many *sadhanas* in many ways, they came back to the same place from where they started (i.e. same state). This means that, performing these *sadhanas* they did not attain any spiritual progress. The reason is lack of a guru.

Later the informer appeared and said, "Gentlemen, you have become tired doing *sadhana*. Now stop those *sadhanas* without guru, take this *prasad* of God (i.e. grace) and take rest." The three of them who depended on self effort did not pay heed to his words. But, Baba heeded to his words and obtained God's grace called *prasad*. Once God's grace was obtained as *prasad*, the guru appeared immediately. As the other three did not have God's grace they did not trust the guru's words and therefore did not surrender to him. The fourth, having obtained God's grace believed the words of the guru, surrendered to him and followed him. This is a divine *leela* of Baba.

The *sadguru* hung the disciple upside down in the well of sensual pleasures, three feet (i.e. beyond the **thrigunas**[213])

---

[213] Sathwa, rajas and thamas. Sathwa – purity, strength, power, vigour; rajas – passions, active; thamas – dullness, delusion, undiscriminating.

above the water (i.e. subjects to the senses) to an immortal tree (Banyan tree) called divinity with a rope called dispassion. Till then his vision was downwards. By hanging him upside down he was given an upward vision (i.e. vision of the *athma*). Once the subjects to the senses are beyond reach, once a stage beyond the *thrigunas* is obtained, once a link with divinity is made with dispassion, once a vision of *athma* is developed, then, will there be any dearth of eternal bliss? Bliss obtained through the Lord who is infinite and eternal is also infinite and eternal. That is why when the *sadguru* asked, "How is it?" he replied, "How can I describe this bliss in words?" Baba meant, "How can bliss which is based on experience and which glows as the real self be explained in words?" The truth being such, now a days, there are people who are describing God but no one can comprehend it by their own experience.

Through this *leela* Baba declared that we should first give up the feeling of doer-ship. Without deciding our path based on bookish knowledge, with God's grace we must obtain a *sadguru*, who has practical knowledge and surrender to him. Then that *sadguru* will liberate us. Those who are arrogant and depend on bookish knowledge and think that they know everything will not attain the *athma* but in turn will be ruined.

May the universal guru and guru of gurus, Sri Sri Sri Sathchithananda Sadguru Sainath Maharaj uplift us with love. Pardoning us entirely may He fondle us and protect us. If everything is offered at Lord Sai's lotus feet then Lord Sai will provide us with everything. There is no God or guru greater than Lord Sai. Therefore, may Lord Sai be our God, guru, mother, father, friend, well wisher, son, and everything.

ॐ Deciding to stay with Baba for a few days a devotee named Ramadasi came to Shirdi. Every morning he would

read the **Vishnu sahasra nama**[214] in Baba's presence. Once Baba sent Ramadasi to the bazaar asking him to get the senna pods as He was suffering from stomach pain. As soon as he left, Baba took his copy of Vishnu sahasra nama and gave it to Shyama. Shyama knew about Ramadasi's irascibility. Therefore, Shyama said to Baba, "Baba, he is a wrathful man. If I take his book, he will accuse me of stealing it. Therefore, I do not want it." Baba said, "Shyama, you do not know anything. This is a very efficacious book. Once My heart ached and My life was in danger. At that critical time, I hugged this book to My heart and what a relief it gave Me! I thought that God Himself came down and saved Me. You read it and it will do you good. I shall take care of the rest." Shyama was boosted with courage and he took the book.

Anna Chinchinikar who saw all this, wanted to create some amusement. He played the part of **Sage Narada**[215] and informed Ramadasi of what had happened. Ramadasi at once became enraged. He came running to the Masjid and shouted, "In order to steal the book, this thief Shyama had made Baba send me to the bazaar. I never thought that he was such a thief and trickster." He began to scold and abuse Shyama in many ways. Finally he said that if the book was not returned he would dash his head and die.

Baba was listening to all this calmly. He spoke kindly – "Why are you in such a haste? Don't you have the wisdom that you should discriminate between truth and untruth, since God has given you intellect? What sought of a Ramadasi are you! Are these the qualities to be possessed by a Ramadasi? Isn't Shyama your co-devotee? What is Shyama's fault that you are abusing him? You have read this sacred book so

---

[214] The 1008 names of Lord Vishnu.

[215] The celstial rishi, well known for setting up quarrels between gods and demons and vice versa.

many times, but still your mind is impure. If you want to be a true Ramadasi, give up these demonic qualities, give up all the attachments of the world, and live a detached life. Books can be bought in plenty for money from the shops, but men cannot be bought. He can return the book to you, but can you retake the abuses? A person who behaves without discrimination will never improve. You know the book by rote. What work have you got with it? Unless all types of attachments are destroyed there will not be any spiritual development. Decide whether you will merge in the divine or be ruined." Ramadasi calmed down and was transformed by Baba's remonstration.

ॐ Once a lady came with lot of devotion along with her husband to Baba. Baba was pleased to see her and said, "Mother, be fearless and ask for whatever you want. These hands are ready to give." She was very happy with this and said, "Baba, rescue me from this cycle of birth and death. I do not want anything more than this." Baba laughed and said, "Is that all that you want? Did you come to Me to die?" She could not grasp His words. She said, "Baba, I am not able to understand anything." Baba said, "Mother, what is it that you did not understand? Know who you are through discrimination. Then you will come to know everything." She said, "Baba, I am unable to comprehend what You say. I can't understand." Baba pointed out to her husband and said, "He can explain everything to you."

Later the couple went to their lodge. There she asked her husband the meaning of Baba's words. He said, "Truly speaking Baba alone can understand the meaning of His words. I don't believe that I have understood everything. Even then, with Baba's grace I shall tell you the idea that struck me. When you asked Baba to protect you from the cycle of birth and death, He said, "Have you come to Me, to die?" That means have you come to die as a *jeeva* and attain

the state of Shiva. "Know who you are through discrimination" means we keep saying "I, I" all the time. Who is that 'I'? Is it the body, the consciousness, or the *athma* i.e, the witness to everything? This has to be discerned through discrimination. Through such discrimination you will know that you are the *athma* and not the body. Once the *athma* is experienced, through the experience of the all pervasiveness of the *athma*, we will know everything. I feel that probably Baba meant this." Later when both of them went to Baba again. Baba said, "Mother, I heard everything that your husband said. What he said is true. Take it to heart and be liberated." Baba sent them away with His blessings.

ॐ Once a *sanyasi* named Devidas came to Baba, prostrated, and sat down. Baba said, "Child, *sanyasa* means one pointed devotion towards the Lord. One pointed devotion cannot be gained without dispassion. Dispassion cannot be gained without celibacy. Celibacy cannot be fruitful unless one controls the tongue. First of all do not give in for varieties in taste. Take food as a medicine for the disease of hunger. Celibacy is possible only with *sathwic* food. But this is not enough. Acquaintance with women should be avoided. One should not have desire for wealth, fame, and authority. Attain such a state, attain one pointed devotion, and be liberated. This path is not as easy as you people think. It is like walking on a sharp sword." Baba blessed him and sent him away with *udi prasad*.

ॐ One day, Baba was extremely furious. At that moment a devotee named Uddavesh went to Baba without any fear, prostrated and asked, "Baba, I have to go to my home town. Will you give me permission?" Within one second Baba became extremely calm and said lovingly, "Child, are you going? When will you be able to return? Do not take trouble to come every fortnight. Come according to your own convenience. I am always with you. Do not forget this." Baba blessed him and gave him permission to leave.

Through this *leela*, Baba taught us that no one should be a slave to anger and other vices. In fact, they should be in our control. We should have full mastery over them.

ॐ Once, Dasganu approached Baba and said, "Baba, that person assumed me to be his enemy and did not invite me for the feast." Baba said, "Ganu, what feast? What does one give to the other? Who is the one who is giving? Who is the one who is eating? Lack of wisdom is the root cause for such differences of opinion. Do not hate anyone. Do not say that someone hates you. Really there is no one to hate and none to be hated. It is all a result of our own perception. Believe that you love or hate your own self in another form. Then you will not have jealousy or hatred towards anyone. There is no *sadhana* greater than this. There is no goal greater than this."

ॐ R.S. Dev belonged to the lineage of gurus of Ratnagiri, which was a traditional cult. He came to Baba in spite of it and said, "Baba, give me **manthropadesh**[216] and be my guru." Baba said, "Child, what business have you got with gurus? Human gurus are only *badha gurus* and not *bodha gurus*. True teaching is within you. Develop internal vision and upon controlling the senses your *athma* will become your guru and show you the way. There is no use having any number of gurus as long as one has desire for worldly pleasures and attachment. Unless you give up these, no one can help you. Try to observe the true witness for all vortexes of thought. There is no other greater *sadhana* or goal. If the grace of Lord takes a form it is known as guru. If it is formless it is called inner vision. Therefore, if you attain inner vision, then there is no need of a guru with a form. Then your *athma* will be your guru." Baba sent him away with His blessings.

ॐ Nana Saheb Chandorkar's daughter Maina Thai's son

[216] Initiation into spiritual practice by being given a manthra or sacred word by the preceptor or guru.

died within a few months of birth. After another few months her husband too passed away. These incidents immersed the whole family in an ocean of grief. After some days they came to Baba who was their only succour. They prostrated to Baba and sat silently with their heads down. Baba said, "Nana, why are you silent? Why aren't you talking?" Listening to these words Nana cried bitterly. "Baba, You are omniscient. What should I talk of that You already know? Why do all these difficulties perturb us, who are under Your protection," he said sadly.

Baba replied, "Nana, fate is very strong. No one can escape from facing one's *karma*. These body relationships which are acquired due to debts from past lives are not permanent. Ponder over whether wife, husband, children, wealth, authority, fame etc. existed initially? Those that come in between have to depart in between. Isn't it natural? Though God is capable of changing what is written on the forehead (fate), He doesn't do so in certain instances. Though Lord Krishna was God, did he save His nephew, Abhimanyu? God's deeds are incomprehensible. Therefore, surrender to what is eternal and be liberated." By this teaching of Baba they gained peace of mind.

ॐ While Kaka Dixit was at Shirdi with his family, his daughter Vathsala passed away. After finishing all the rites, Dixit sat silently near Baba, bending his head down. Just then a post man came and handed a copy of 'Bhavartha Ramayana' to him. Baba took it and opened a page randomly. On that page the incident where Lord Rama consoled Thara after the death of Vali was recounted. Baba encouraged Dixit to read that page. After reading that Dixit gained peace.

Later Baba said, "Kaka, whomsoever we think to be ours due to delusion, leave us and go away when the ripe time comes, saying that they are not ours. Why should we

have those affections, which they do not have? We did not get all these relations at a time. They will not depart at a time. Someone comes, someone goes. The person, whom we consider as our own son, burns us by putting us on the pyre. The person whom we consider as our own daughter goes away with another man happily leaving the parental bondages. The wife, who loves us all our life, lives happily even after our death. With discrimination realise that all relatives are bondage and that our children are not responsible for our salvation. Tread the path of God and be liberated." With this teaching Dixit changed a great deal. Baba told Hemadpanth, "This Kaka is an extremely noble man. You all follow his words."

ॐ Baba thought of uplifting Khaparde spiritually by making him dispassionate. One day, Baba showed a fruit to Khaparde and asked, "Dada Saheb, how many fruits can this fruit produce?" Khaparde said, "It can give a thousand times the number of seeds in it." Baba asked, "At that time in which form will this fruit be?" Khaparde said, "It gets destroyed once its seeds are sown." Baba said, "Saheb, did you observe the inner significance in this. Likewise those who engage themselves in the work of creation decay like the fruit. One who has no control over passions can never gain spiritual upliftment.

Khaparde could not understand Baba's teachings. Baba used to call his wife **'Aajabai'**[217]. Slowly Khaparde understood that Baba was teaching him - "Your wife is like a mother to Me. Therefore, she is mother to you also. Therefore, from now onwards utilise her as an instrument to attain salvation and not as an instrument for satisfying passions." Baba's teachings bore fruit in his mind.

[Fourth day's perusal ends]

---

[217] Mother.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 18
(FIFTH DAY'S PERUSAL BEGINS)
"GIFTING WITH KNOWLEDGE, WEALTH AND JOBS"

ॐ Shevde was a devotee of Baba. He once went to Baba while studying his degree in law. Baba said, "Do not worry about anything. Develop your own faith. You will definitely fare through the examinations. Have faith in My words." Baba blessed him saying this. Sapathnekar was his co-student. He had an indifferent feeling towards great souls and their *leelas*. He never had faith in their power and words. He would always jeer at Shevde.

Though all his friends studied well, Shevde could not study due to certain reasons. Seeing his state, his fellow students sneered at him, "You can never pass the examination," they said. Shevde who had confidence in Baba said, "Baba has blessed me. His blessings are efficacious. They will definitely come true. I will surely pass." Listening to him everyone would play a fool with him. He could not do well in the examinations. Everyone thought that he would definitely fail. But Baba's grace made the impossible, possible. Shevde passed the examination. What is impossible for Baba's power?

ॐ Cholkar was a clerk in the civil court of Thane. He heard a lot about Baba, developed devotion and prayed in his mind, "Baba, I am a poor man. With the small salary that I receive I cannot afford to support my family. If I want to be promoted, I will have to pass an examination conducted by the Government. I will then get a large salary and my family problems will be solved. Therefore, oh Lord Sai! Have mercy and see to it that I pass the examination." He took a vow, "If

I get a permanent post I shall come to Shirdi and distribute sugar-candy on Your name." With all compassionate Baba's grace, he fared well in the examinations.

Being poor he did not have enough money to go to Shirdi and fulfill his vow. So he resolved to save money by taking tea without sugar. Saving money thus, he went to Shirdi and distributed sugar candy in Baba's name. Realising that all this was due to the grace of Lord Sai, he fell at Baba's feet. Baba lifted him up lovingly and blessed him. Baba called Jog and said smiling, "Here is your guest, take him to your house and offer him tea with lots of sugar in it." No one understood why Baba spoke thus. Cholkar understood Baba's omniscience, omnipotence, and omnipresence. He strengthened his belief in Baba and returned to his hometown happily.

ॐ A devotee named Savithri Bai Tendulkar lived in Bandra. All the members of the family were devoted to Baba. In those days her son, Baba Tendulkar was studying hard for the medical entrance exam. Examining his horoscope some astrologers told him that the stars were not favourable that year and that he should appear for the examination the following year, when he would certainly be successful. This cast a gloom over him and made him restless. A few days later his mother, Savithri Bai Tendulkar went to Shirdi for Baba's *darshan*. She prostrated to Baba and amongst other things mentioned about her son's examination and the prediction of the astrologers. She sought Baba's assistance. Hearing this Baba said, "Child, why worry about such a trivial thing. Am I not here? Even if astrologers give their predictions, even if stars are not favourable what can they do to My children? Tell him to study well and not be discouraged. Tell him to have faith in Me. As long as I am here you will not have any problems. Tell him not to forget Me. I shall take care of the rest. Tell him that there is no need to fear anything." Baba sent her away with His blessings. The

mother returned home and communicated Baba's message to her son. He remembered Baba and studied hard. He feared he might not pass. By the grace of Lord Sai he passed in the written examination and was called for the oral examination. By Baba's grace he passed that too. What would not become fruitful with the blessings of Lord Sai! Where there is faith, there is victory. Where there is doubt, there is defeat.

ॐ Once Baba summoned a devotee named Nana Saheb Nimonkar and asked, "Nana, why don't you read the **Bhagavatham**[218] everyday?" He replied, "I do not know Sanskrit Baba." Baba said, "No problem. This mother Masjid will teach you Sanskrit. You proceed with your *sadhana*. Keep doing the perusal." As he followed what Baba said, he gradually understood the Bhagavatham and also began to explain to others with the gifted knowledge of Sanskrit. He had the capacity to explain the difficult meanings of **Jnaneshwari Geetha**[219] and other such books to scholars like Kaka Saheb Dixit, Jog, and others. One day Baba summoned him and said, "Nana, by explaining to others ego develops. Who are we to explain to others? Only those who are devoid of ego are eligible to explain to others."

ॐ A fakir named Maddusha lived in Meran, near Jalgaon, in Khandesh District. He needed seven hundred rupees for some purpose. He found no one to help him. Finding only Baba to turn to, he came to Shirdi. He went to Baba, wept pitiably and said, "Baba, You alone are My succour, in this difficult situation. I have no one other than You. I need seven hundred rupees, urgently. You alone should give me this amount and save me. You are my saviour." Baba being compassionate pitied him and asked Jog to give seven hundred rupees to the fakir. Jog immediately brought the sum and

---

[218] A celebrated Hindu poem describing the life of Lord Krishna.

[219] A commentary on the Bhagawad Geetha by Shree Jnaneshwar Maharaj.

placed it at Baba's feet. Baba asked Gulab and Lakshman, two young boys, to hand over the money to the fakir who was sitting outside the Masjid. They pocketed two hundred rupees and gave only five hundred to the fakir. The fakir came to Baba and wept saying that he received only five hundred rupees. Baba consoled him saying, "Child, be happy with what you have received and proceed. God will provide you with everything. Do not foster doubts. Have faith in the Lord and proceed. He will take care of everything" and sent him away.

Taking Baba's blessings and *udi*, he started off to his place. When he reached Neemgaon, a *tanga* stopped in front of him. A Parsi man named Irransha who was the Tahsildhar of the Nizam state alighted from it. He gave the fakir two hundred rupees and food. He asked, "Are you contented now?" the fakir was surprised and asked, "Why are you giving me two hundred rupees?" Irransha replied, "Baba appeared in my dream and said, "Go to Neemgoan in a *tanga*. You will come across a fakir wearing the hides of a tiger. Give him food and two hundred rupees and ask him if he is contented." I did as told by Baba. None of this has been done due to my greatness." Listening to this the fakir was surprised and also happy.

How great is Baba's protection to the devotees? How bountiful? What a form of love is Lord Sai, the Lord of the universe? Love with form is Lord Sainath.

ॐ Once a Muslim devotee came to Shirdi. He had *darshan* and requested Baba to give him four thousand rupees and save him. Baba said, "Child, we should not crave for what is not destined for us. Obey the will of God and always think of Him." He did not pay heed to this advice of Baba. He began to plead with Him that he wanted the money. Baba told him to go to the out skirts of the village and search under a

Banyan tree. If he did so, he would obtain a vase full of treasure. He did as told and found the vase. Unable to lift it up he came back to the Chavadi to call another devotee for help. By the time he took another person, the vase had disappeared. He was shrunk in despair by this incident. He began to beat his chest and went to Baba wailing.

Knowing of the whole incident Baba said, "Child, I already told you not to crave for what is not your lot. You did not listen to Me. Instead of distancing oneself from the *athma* due to such desires, kill the desires and attain the treasure of the *athma*. Others can steal these transient treasures. But no one can steal the treasure of the *athma*. That alone is full of bliss. From now onwards you and your people will have no difficulties. My devotee's house shall never be haunted by unfulfilled wants. Spend your life happily in the contemplation of God." With this teaching his mind became peaceful. With Lord Sai's grace he turned his mind away from the world, towards the Lord and was liberated. Baba's mode of guardianship is unique. Whom and how to protect is only known to the omniscient Lord Sai. No one can understand His deeds.

ॐ A devotee named Tharkad resigned as a manager in a mill due to some reasons in 1917. To attain peace, he, along with his wife, came to Shirdi. After spending some days with Baba, he asked Baba's permission for returning. Baba said, "Child, go via Pune instead of going via Manmad." His wife began to grumble that using that route would incur more expenditure. As Baba's order had to be obeyed, he went via Pune. He halted at Pune to visit a friend. That friend got to know of his present situation and introduced him to a man he knew, who had a mill in which the manager's post was vacant. He asked if Tharkad wished to work there. Tharkad felt happy and accepted the offer. With Baba's grace he could

settle in life. If Baba's command is followed then there will be no problems.

ॐ A devotee named Narke had no job and felt bad that he was not financially secure. His mother went to Baba and lamented. Baba gave his assurance, "Mother, what can you lack as long as I am here? I will have your son settled in Pune. Do not worry." In 1917 he had a good job in Pune. Who can decide how Sai melts with compassion? Even ***Kamadhenu***[220], ***Kalpatharu***[221], and ***Chinthamani***[222] do not equal His feet. He is easily accessible to devotees. He is a treasure house of compassion. Merely thinking of Him pleases Him.

ॐ Saying "Baba" reminds us of the "**Ba**nisher of **ba**d times." In fact, this is the true meaning of this divine name.

A poor couple lived in Shirdi. Unable to bear the financial insecurity the wife lamented to Baba. Baba showered His grace saying, "Mother, your difficulties have come to an end now. I am coming to your house. Tell your husband not to deny." At that time Dixit got an idea of giving some money to them. He took out some money, wrapped it in a piece of paper, and showed it to Baba. Without telling Him what is inside, he asked, "Baba, shall I give this to them?" Without a second thought Baba said, "Give." This is how Baba relieved them of their financial problems. If prayers emanate from the core of the heart, can the indweller of the heart remain quiet without protecting that person?" Lord Sai is an ocean of compassion. He is ever ready to offer refuge but none desire it.

---

[220] The celestial wish fulfilling cow.

[221] The celestial wish fulfilling tree.

[222] The celestial wish fulfilling jewel.

ॐ Once a poor devotee named Karnik came to Baba. Baba addressed him as he approached, **"Avo! Shahukar!"**[223] He was surprised at these words. Very soon he became a millionaire. A pauper became a rich man!

ॐ Hemadpanth retired from his Government job in 1916. The pension he received was not enough to run the family. Knowing well about this, Anna Chinchinikar said to Baba, "Baba, shower Your grace on him. He is caught in the shackles of financial problems. The pension he receives is not enough to support the family. Give him another job. Remove his difficulties and give him joy." Baba said, "If he wishes, I can give him another job. But he will not remain in that position for long. He will attain salvation doing My service. There shall be no poverty in his house. He will not have scarcity of anything. He should give up company of atheists and evil doers. He should behave humbly with faith in God. He should whole heartedly worship Me with diligence and devotion. Only then will he be liberated." As foretold by Baba, Hemadpanth very soon obtained another job. However within a short period, he gave up that job and joined the Sai-service. After Baba attained *samadhi*$_b$, he participated in the activities of the Sai-sansthan. He thus engaged his life and sanctified it.

ॐ Anwarkhan Khaji of Ahmednagar decided to renovate a ruined Masjid at Thalikakoot. He came to Baba for financial help. At that time Baba was seated on a stone in front of the Masjid. He came and related the matter to Baba. Baba said, "Child, this mother Masjid does not take money from anyone; instead it gives as much as you need. Dig at a particular spot under the neem tree, you will find a treasure there. Use it for the renovation." He found the treasure as augured by Baba. His idea took shape and the problem was solved.

---

[223] Come rich man.

ॐ G.D. Pensare, hearing a lot about Baba and His miracles, developed love towards Baba. He was unemployed. Had he passed an examination, there were good chances that he would get a job. So, he prostrated front of a portrait of Baba, prayed and took a vow, "Baba, see that I fare well in this examination and get a job. If I get a job with Your grace, I will visit Shirdi and have Your *darshan*. By the compassionate Baba's grace he passed the examination and secured a job. Later he went to Shirdi as vowed. Baba called him near and asked him lovingly, "Child, what job do you do?" He replied humbly, "Baba, I am a teacher. This is all due to Your grace. Why are You asking me as if You do not know?" Baba said, "Child, it is not My grace. I am a poor fakir. I am an ordinary man. This is all due to God's grace. Therefore, do not forget Him and always have gratitude and devotion to Him. Give up bad company and be liberated through devotion for God." Baba taught him thus, blessed him, and sent him away.

ॐ A person named Ananth Mahadev Singwekar came to Baba and asked pitiably, "Baba, will I pass or fail in the examination that I took? Will my number be on the passing list?" Baba pitied him and said, "Child, do not be afraid. You will surely fare through. Your number 114 will be in the list of people who passed." Baba gave him His word of assurance. By Baba's grace it happened exactly as predicted.

ॐ Once B.V. Dev came to Baba. Baba said, "Child, this quarrel is due to twenty five rupees. I told him repeatedly to give away the twenty-five rupees. But he does not understand My words. Anyway he will give it within four months." Dev did not understand a word of what Baba said.

At that time, his boss withheld his promotion and an increment of twenty-five rupees in his salary. And, within four months, Dev got his promotion along with an increment of twenty-five rupees. Dev realised that it was all due to Baba's grace.

ॐ Baba used to give four rupees per day to Bhayyaji Apppaji Patel. One day while giving him Baba said, "Do not lend this money or give it in charity to anyone. Do not use it for the daily commodities required by your family. Buy a piece of land with this and enjoy." He began to save this money and bought eighty-four acres of land. He led a peaceful life living on the money obtained from it.

ॐ All the money received from devotees was given away by evening. Whatever was given to a person on the first day was given on each subsequent day. Many beggars used to receive *dakshina* from Baba everyday.

One day, Baba did not have even a piasa for distribution. All beggars came as usual. Realising that Baba had no money that day they all returned. One person was obstinate; he refused to go until his money was given. Compassionate Baba gave him the money by putting His hand in the pocket and pulling out the desired amount. No one understood how money came out of the empty pocket. Baba is incredible, beyond speech and thought.

ॐ Once a devotee named Warde approached Baba and asked, "Baba, please give me permission to do the ***Sathyanarayan vrath***[224] in Your presence, inside the Masjid." Baba agreed to it. He immediately ran and got four banana plants and tied them around Baba on all four sides. Baba saw this and said, "What is this? I do not agree to this. Take it away." Warde began to wail like a small child. It appeared as if the roof would fly away with his wailing.

To Baba, this appeared more painful than the decoration around Him. Baba got up immediately, closed his mouth with His right palm and said, "Please don't cry. If you cry like this, unable to bear this, everyone will cry. All right you may carry

---

[224] The ritualistic worship of Lord Sathyanarayana.

on, as you like. Get up" Baba consoled him thus. Warde said, "How can I continue as soon as You say? I have no money with me. Give me money." Baba pointed to Jayakar and said, "Borrow from him for the time being." Warde took the money as advised and completed the worship. God melts at the innocence of His devotees. Baba is an embodiment of supreme love. He is the Lord who melts listening to the wail of the devotees.

ॐ Once Dixit faced a great financial problem. He had to give thirty thousand rupees to a money lender within four days. He began to worry how he would appropriate such a large amount in such a short period. That night he had a dream in which the money lender was asking him to clear the debts. Dixit, mentioning a few names, said that he would repay very soon, after asking all these people. After he woke, he thought over the dream and felt sorry for recollecting the names of human beings rather than that of Baba's in crisis. He knelt in front of Baba's portrait and prayed. While he was thinking, "How will I overcome this difficulty?" his friend's son who was a rich man came to him. He brought thirty thousand rupees along saying that it was meant to be the capital for some business of his.

Dixit explained to him his situation and said that capital could be put in later. He asked him to give the money to him and said that he would repay later. Feeling terrible at the sorry state of his father's friend the man gave the money to Dixit. Dixit cleared his debts and was freed of this burden. Dixit felt happy that Baba came to his rescue in that form. As soon as his financial status improved, Dixit being a rich man, cleared this debt too. Dixit felt happy that Lord Sai who saved him in difficult times was all pervading and the indweller of all beings.

ॐ Dixit had a brother named Sadashiv. He completed his B.A., L.L.B and took to lawyer's profession at Nagpur,

Bombay, and Khandwa. Still there was no improvement in his financial situation. Observing this difficult condition which the family was facing, Dixit felt sorry and placed chits in front of Baba's photo. In the chit he obtained an answer that told him to take his brother to Bombay along with him. Accepting it as Baba's command, he took his brother to Bombay. No matter how long he stayed there, there was no improvement. As a result he asked him to stay there till Deepavali and then go to Khandwa and try once again. Meanwhile, a friend of Dixit came there. He said that he wanted a faithful person with certain educational qualifications, knowing the Gujarathi language to work in a bank of the Kutch Sansthan.

Dixit introduced his brother to this person. He was very happy to see Sadashiv's qualifications. He wrote a letter to the Kutch Sansthan. Immediately he got the job with a salary of one thousand rupees. Later he became Diwanji of the Sansthan. By Baba's grace he became extremely rich. Earlier as a lawyer he could not earn even a rupee. They were benefitted by going to Bombay as per Baba's command on the chit. They conveyed their thankful prayers to Baba eulogising His power and love.

ॐ Purandhare was a great devotee who worked as a clerk in Bombay. He earned thirty-five rupees per month and lived in a rented house. The problems faced by people who live in the rented houses of Bombay were inexplicable. Therefore, Baba decided to provide him with a permanent house. Once Purandhare came to Shirdi for Baba's *darshan*. Baba said, "Bhav, buy a piece of land at Bandra and construct a house." Being a person with low wages he thought that it was impossible for him to construct a house. So, he remained quiet. Baba told him a number of times but he did not make any efforts. Therefore, Baba got angry with him. Even then this poor man could not do anything.

Baba once called Bade Baba and said, "Go to Bhav and ask him whether the one who told you to do that job is a man or do you assume him to be an animal? Bring me an answer from him." Bade Baba went to him and came to know that it was something beyond his capacity. He told the same to Nana Saheb Chandorkar and Kaka Saheb Dixit and asked them to inform Baba and explain the things in detail. These two went to Baba and said, "Baba, the work that you have ordered Bhav to do is something beyond his capacity. If you still want it to be done, with Your kind permission we shall provide a house for him." Baba said, "No, no. There is no need for anyone to give him any financial support. There is an abundance of money for Ram Bhav in My treasury. Only I am capable of giving him."

Unable to bear Baba's repeated orders to buy a plot, Purandhare went to Bandra, which was a short distance from Bombay, hearing that lands were sold there at a cheaper rate. He asked one of his friends for money. That friend very lovingly gave him as much as he wanted without writing a note and without interest. He bought the land and then went to Shirdi.

That was the occasion of Shree Rama Navami. There were huge crowds, up to a distance of three furlongs. People stood awaiting Baba's *darshan*. Purandhare was assigned with the duty of forming them into a queue. He and his friend were unable to control the crowd. Suddenly Baba's love turned into anger. Baba roared, "Oh foolish one! You never give Me peace of mind. You are allowing the crowds to rush in. See what I'll do to you. I will bury you with My own hands at My feet in this Masjid." Purandhare remained unperturbed. He felt happy thinking that Baba's abuses are blessings in disguise. In the form of fury Baba had showered His love.

After a few days Purandhare got a severe headache. Bade Baba went to Baba and requested Him to give medicine

for Purandhare. Baba remained silent and just turned his face away. Purandhare realised that Baba would not be pleased with him unless he fulfills the order of Baba and he went to Bombay. In his office, the boss began to give loans to all the clerks for them to construct houses. He took five hundred rupees from him and had a house constructed. After the *grihapravesha* and *pooja* he happily went to Shirdi. That very second his headache disappeared.

Baba called Purandhare near and said, "Aye Bhav! Do not be afraid that your house is on the out skirts of the city. I will protect your house, your young wife, and your everything. I will always be guarding your house. Do not be afraid." Baba gave him His assurance and blessed him. As his leave was getting over, he sought Baba's permission to return to Bombay. Baba did not give His consent. He made Purandhare stay in Shirdi for a few days longer and later permitted him to leave. When he went to the office, his boss was furious with him and asked for an explanation for the delay. Purandhare being an irascible person did not care for his boss. He gave his resignation letter saying, "I need not give you explanations. Here is the resignation letter. I am leaving this job." His boss was surprised at this.

This matter went to Wilson, their manager. He summoned both Purandhare and his boss. He knew about the relationship between Baba and Purandhare and their bond of devotion. Therefore, he told the boss, "Mister, this Purandhare is neither your dependent nor your servant. Do not behave as you like with him." He tore away the resignation letter and appointed him as the head clerk. With this Purandhare's salary increased. With this incident his life took a turn. With his increased salary he cleared all his debts and became free of all burdens. He felt happy that it was all Baba's *leela*. The inner significance behind Baba's *leelas* is intangible.

❖❖❖

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 19
"MAKING MARRIAGES FAVOURABLE"

ॐ G.D. Pandit, a devotee of Baba, lived in Kolaba. He had a grownup daughter. All efforts made to get her married were fruitless. He was disgusted. One day he placed his head at Baba's portrait and vowed, "Baba, you alone are our saviour. She is not our daughter, but Yours. If we get a good groom and get her married within fifteen days, then we all shall come to Shirdi for Your *darshan*." Baba's grace flowed on them. A boy from Hyderabad came on some work to Kolaba. He came to their house on his job, saw the girl, liked her, and offered to marry her. They all rejoiced. As vowed, the marriage took place within fifteen days. Later they all went to Shirdi, to fulfill their vow and obtained Baba's divine blessings.

ॐ Ganesh Keshav Regey was an Ameen. He had immense devotion towards Baba. He had four daughters. Three of them were married. The fourth daughter did not get a good match in spite of great effort. Finally he was disappointed and sat in an isolated place in the Anjan gaon village and began to remember Baba. At that time he heard a clear voice, which said, "Go to Jiravur you will find a suitable match there." He found no one there. He was surprised, as he did not know whose voice it could have been. Later he believed that it was Baba who directed him thus.

He began to ponder how to go to Jiravur and whom to meet there, as he had no acquaintances there. Within a few days he was transferred to Jiravur. He went and joined his duty there. Being a Government official very soon he became famous in that village. He enquired if there were any matches suitable for his daughter. Someone said that there

was a boy a few miles away from Jiravur in a place called Soyath. He went there with someone he knew and enquired. The match was suitable. The boy was well educated and had a good job too. Regey rejoiced at this. Very soon the marriage was performed. With Baba's grace his agony disappeared and he gained happiness.

ॐ Ganesh. D. Vaidya was one among the millions of devotees of Baba. He had a grownup daughter. He tried a great deal to find a bridegroom but it was in vain. Finally he began to pray to Baba every day as He was his only refuge. One day Baba appeared in his dream and said, "Child, why fear when I am here. Give her in marriage to Keshav Dixit's son." Baba even showed him the boy in the dream. After he woke up he began to wonder, as he did not know of any Keshav Dixit. He told about this strange dream to his son and described the boy's features. His son said, "A person who fits the description and who is the son of Keshav Dixit works in our office. I will enquire about it." On enquiry they found that he was the person indicated by Baba. The boy agreed to marry his daughter. With Baba's grace they were married. They felt happy over the fact that nothing was impossible with Baba's grace.

ॐ There was a poor orphan girl. She managed somehow to live with the help of others. She gradually grew up. Being a poor girl her marriage was infeasible. Poverty is the root cause of all miseries. Moreover she had no parents to take care of her. Therefore, her marriage remained a question. A Sai devotee gave her a copy of ***Sathcharithra***[225] written by Hemadpanth and asked her to read it. She managed to get a portrait of Baba, placed it in the corner of a temple, and began to do the *paarayan* with colossal devotion.

One day a young man came to the temple and saw her

---

[225] The life story of Shree Shirdi Sai Baba in the Marati language.

doing the *paarayan*. He liked her, came to know all about her and deciding to marry her, sought her consent. She became extremely happy. Within a week the marriage took place. Where there is devotion, God comes and satisfies all the desires. Baba is so compassionate. He is the eternal father who satisfies all worldly and spiritual needs.

ॐ A person named Gopal Ganesh Shiriyan had great faith and devotion towards Baba. He had a grownup daughter. His friend had a son. Shiriyan and his friend decided to get them married after completion of their studies. The boy went for higher education. As a result many rich people went to their house offering their daughters in marriage for him. Noticing this, Shiriyan wept in front of Baba's portrait, as he could not afford to give so much dowry. That night Baba appeared in his dream and said, "Child, why are you worried? Am I not with you? Within two years I shall make that boy your son-in-law. Do not be afraid. Isn't it My duty to protect My children? Do not grieve." So saying, Baba disappeared.

Two years passed by. Meanwhile several matches came for this boy. But for some reason or the other they were all broken. Seeing all this the boy thought, "My father is not keeping up his promise because of greed. This is not good. Because of my higher educational qualifications, all these rich people are coming here and offering their daughters in marriage to me. If I wouldn't have studied, they wouldn't have come to me. But Shiriyan offered his daughter even before I went for higher education. Therefore, come what may, I shall marry Shiriyan's daughter." He explained his decision to his father. His father could not say anything. With Baba's grace the marriage was performed as previously decided. As foretold by Baba the marriage was performed within two years. The Shiriyan couple was boundlessly delighted reflecting Baba's grace.

ॐ Moureshwar Balakrishna Chowhan had a sister, who attained the age of marriage. Once a young man came to their house and saw her. He liked her and agreed to marry her. He said that he would take his parents' permission and write a letter within a week and went away. The boy was sober and suited. For reasons not known there was no reply from him for six months. Chowhan's mother was worried. She placed her head at Baba's portrait and prayed pitiably, "Baba, there is nothing that You do not know, being omniscient. Shower Your grace on us, who are helpless and in distress. The person who saw my daughter and agreed for the marriage has not sent a letter so far. With Your grace see to it that the letter comes by tomorrow morning. It rests with You to relieve us of this burden. You are our only refuge."

That night Baba appeared in her dream and said, "Mother, why do you worry over such a trivial matter? Will I neglect you?" Later she had another dream. In that dream while she was serving food to her son who was going to the office, a postman came and delivered a letter. This was the letter that she was waiting for. In the morning she forgot the dream. While she was serving food to her son who was getting ready to go on his job, a postman came and delivered a letter. That was the letter she was waiting for. As soon as she saw this she remembered her dream. They rejoiced thinking of Baba's grace. Within a few days the girl was married to the young man. Everyone was exhilarated by Baba's mercy.

ॐ A person named Adam Dalali was a devotee of Baba. He was a poor man. As a result the marriage of his sons became a problem. Once he came to Baba and lamented, falling at His feet, "Baba, without Your grace my sons cannot get married. I am a poor man. I have no money with me. How can I perform their marriages?" Baba gave His assurance and said, "Child, wait for sometime, Allah will set everything

right. All your sons will get married. Do not worry at all." Later he did some business as a broker and earned money. Immediately all his three sons were married. He was happy realising that that was all due to Baba's grace.

ॐ Munge's marriage was fixed in 1890. But he did not have any ornaments. It was a great insult. He came to Rahata in order to borrow some ornaments from some of his relatives till the marriage was over. At that time Baba was at **Rahata**[226]. He went for Baba's *darshan*. Baba called him near and said, "Child, I am thinking of you alone. Here, have this mango and massage My feet." He had the mango and began to press Baba's feet. Baba asked, "Child, why did you come to Rahata?" Munge related his problem to Baba. Baba took a deep sigh and said, "Child, truly speaking there is no one in this world who can be called our own. Everyone takes but no one gives. Give up that idea of yours. I shall make arrangements for borrowing ornaments worth two thousand rupees."

Listening to this Munge thought, "How can this poor fakir give me such valuable ornaments?" As foretold by Baba none of his relatives gave him the ornaments. Later with Baba's inspiration a friend of his made arrangements to hire ornaments of worth two thousand rupees from a rich Gujarathi man of Sinnare village for twenty-five rupees. He realised Baba's power, as His words came true. Later, with Baba's grace his marriage was performed without any difficulty.

ॐ Damodhar Rasne's elder son Daulath Sha got four matches. All offered a lot of dowry. The father was unable to decide whom to select. He took the horoscopes of all four

---

[226] Baba used to go to a village named Rahata, which is near Shirdi, once in a while.

girls and showing them to Baba asked, "Whom do you want us to choose?" Baba selected a poor girl and said, "Damya, accept this girl as your daughter-in-law. This selection is the best." He followed Baba's advice and had the marriage performed.

ॐ Kushabhav stayed with Baba for a few days and later sought His permission to return. Baba heard his request and said, "All right go. But, next time, you both come." He did not understand what Baba meant. By Baba's grace, within a few days after reaching his home, he got married. Later he came to Shirdi with his wife. He remembered Baba's words and then comprehended them fully. He enjoyed thinking that it was all Baba's grace.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 20
"BESTOWING WITH OFFSPRINGS"

ॐ Sapathnekar had no faith in his contemporary *sadhus*, noble souls, and *mahathmas*. But he was not an atheist. He had faith in ancient *rishis*. His only son passed away in 1916. Because of this he was put down to severe mental depression. He went on a pilgrimage for peace of mind, but it was in vain. During his college days, when he had no faith in Baba, he had a friend named Shevade, who used to discuss with him about Baba. After the tragedy he somehow decided to go to Baba. He went to Shirdi, on seeing Baba from a distance he rejoiced. He wanted to go near and touch His feet. Baba roared, "Go! Get away! What business have you got here?" He tried many times but Baba sent him away. Becoming helpless he sought Balashimpi's help.

That day Balashimpi purchased a photograph of Baba, had it framed and was going to show it to Baba. He said, "While I am talking to Baba, if I find Him in a good mood, I will signal to you. Then you can come nearer." Sapathnekar agreed and went along to the Masjid and crouched in a corner. Balashimpi took the photograph to Baba and asked, "Baba, whose photograph is this?" Baba, who was too old by then laughed like a small child and said pointing to Sapathnekar, "It is the lover of the one who is sitting in the corner." Balashimpi thought that this was the right moment and gestured to Sapathnekar. Sapathnekar immediately came to Baba. Baba spoke harshly as before, "Go! Getaway! What business have you got here?" Sapathnekar was depressed by this. He left Shirdi and went on a pilgrimage to Akkalkot and other such places.

He thought that God was unkind and took away his little son who was guileless, without any reason. In spite of going on a pilgrimage, he had no peace of mind. Finally both wife and husband thought of going to Kashi. That night his wife had a dream. In her dream she was going to a well to bring water, with a pitcher. A strange fakir with a cloth wrapped around his head and a long robe came across and said, "Child, why do you get exhausted for nothing? I shall bring the water for you." She was scared of him and ran away. The fakir followed her. The dream ended with this. She related her dream to her husband. He happily said, "Baba might be indicating to us to come to Shirdi, through this dream. Let us go to Shirdi instead of Kashi."

It was her first visit to Shirdi. Both reached Shirdi and saw Baba near the Lendibagh. She felt happy and prostrated at Baba's feet as he appeared exactly like the one whom she saw in her dream. Baba looked at her and said to someone nearby, "My arms, abdomen and waist are paining since a long time. I am surprised to see that all the pains have disappeared at once." She was surprised to listen to all this. She knew that Baba was talking about her. She had those pains earlier, but after seeing Baba they disappeared. She thought, "How great Baba is?" After reaching the Masjid, Sapathnekar tried to prostrate to Baba seeing Him in good moods. But Baba chased him as before. This time he was more penitent and perseverant. He decided to win Baba's grace. He thought that Baba's displeasure was due to his past deeds and resolved to make amends for the same.

One day seeing Baba alone, he fell at His feet in repentance. Compassionate Lord Sai lifted him up and began to fondle his hair. Baba said to a shepherd, "See how mad this fellow is? He thinks that I have killed his son. On the other hand he goes on a pilgrimage. Why should I kill him? Each one is directed by one's fate. He doesn't understand this." He

turned towards Sapathnekar and questioned, "Child, I am not at all angry with you. My aim is to purify you. This mother Masjid is an embodiment of compassion. People who come here will not have any problems. Do not grieve anymore for a son. I will bring the same child again into your wife's womb. Is everything all right now?" Sapathnekar was very happy at this. Later he was blessed with a son.

ॐ Chandra Bai was a great devotee of Baba. Baba too loved her. She had no children for forty-eight years. Doctors firmly stated that she would not have children. Baba appeared in her dream one night and asked her, "Mother, what do you desire?" She replied, "Father, what is it that You do not know? You are omniscient." She saluted Baba. Baba blessed her and disappeared. Three months after this she became pregnant. Doctors declared that it was a tumour and said that it should be removed by surgery. She did not agree to this and surrendered to Baba. After ten months with Baba's grace, she delivered a male child. Baba's grace made the impossible one a possible outcome.

ॐ Once a devotee of Baba sent mangoes to Him by post. Baba got a few of them cut and distributed to the devotees. He kept aside six fruits. Devotees said, "Baba, please distribute them also." Baba refused and said, "I have preserved them for **Dhamya**[227]. Devotees said, "Baba, he is not here in Shirdi now." Baba said, "He has reached Kopargaon and he'll be here in no time."

As foretold by Baba, Dhamya reached Shirdi and came to Baba. Baba called him and said, "Dhamya, have these fruits and die." He was scared that his end was nearing. Baba said, "All right don't take them. Give them to your second wife. You shall have two sons. Name the first one as Daulath

---

[227] Baba used to address Damodhar Rasne of Ahmednagar as Dhamya.

Sha and the latter as Thana Sha." His fear was dispelled by this. He understood the words- 'have these fruits and die' correctly as 'be blessed with children and kill the desire within to have children.'

He wrote down in a diary the two names suggested by Baba. As foretold by Baba, he gave the fruits to his second wife. She became enceinte and later delivered a male child. They brought the child to Baba and placing it at Baba's feet asked, "Baba, what should we name him?" Baba said, "I already told you to name him as Daulath Sha. You wrote this down on the third page in your diary. Go and see." Everyone was spell bound at Baba's omniscience. Later, as predicted by Baba, they had another son. They named him Thana Sha.

ॐ A person named Gopal Rao had three wives but still had no children. He heard about Baba's miracles and came to Shirdi. He had Baba's *darshan* and prayed to Him. Baba blessed him, gave him *udi prasad* and said, "Your desire will be fulfilled." He had a child within a year. To show his gratitude he began to celebrate the urus function at Shirdi from 1887 onwards. Even today that festival is being celebrated grandiosely.

ॐ Damu Anna of Ahmednagar had two wives and no children. He sought Baba's grace. With Baba's blessings he soon had a child. Later he had another child. He too used to contribute for the expenditures incurred during the urus.

ॐ A devotee from Pune believed that she would have a child if Baba gave her a coconut as *prasad*. But whenever she wanted to go to Shirdi an obstacle would arise preventing her from doing so. As a result she felt depressed. One night Baba appeared in her dream and gave her a coconut. When she woke up there was really a coconut beside her. She was surprised and also happy seeing it. She did *pooja* to it and ate it repeating Baba's name. Within a year, she had a child. She

took the child to Shirdi and placed it at Baba's feet. Baba blessed them both and said, "Mother, did you receive the coconut? Unable to bear your agony, I came and gave it to you. At least now is your desire satisfied?" She fell at Baba's feet with devotion and bliss.

ॐ Hansraj had no children. Moreover he suffered asthma. He went to Narasing Maharaj of Nasik and lamented. Maharaj said, "A devil has possessed you, as a result of which you have no children. If you go to Shirdi and have the *darshan* of Baba, He will drive the devil away from you and bless you with children by giving you two blows. Your asthma too will vanish." He reached Shirdi and fell at Baba's feet. Baba slapped on his cheek twice, "What! Are you still lurking? Get out," he roared. Later, he had children and his asthma too, vanished.

ॐ Shapurji Wadia of Nanded was a Parsi. He was rich but had no children. He followed the advice of Dasganu Maharaj, went to Shirdi and offered fruits and flowers to Baba. Baba asked him for five rupees as *dakshina*. As he was about to give, Baba said, "I already received three rupees and fourteen paisa from you. Therefore, it is enough if you give the rest of the money, i.e., one rupee and eighty six paisa." He gave the money, took blessings, *udi*, and returned home.

"This is the first time I saw Baba. How could I give him *dakshina* earlier?" he thought. Unable to comprehend he related the matter to Dasganu. Dasganu thought for a while and questioned, "Recently, how much did you spend in the reception of Wadia Moulvi Saheb?" He referred to his book and found it to be three rupees and fourteen paisa. Dasganu said, "All great souls are but, different forms of Lord Sai. Baba exists in each place as a great soul. Honour anyone and you will be honouring Baba. Baba proved this fact in this manner." Wadia was happy listening to this. Within a year he had a child. As time passed by, he had more children.

ॐ Booty was a millionaire. He left his small daughters at Nagpur, his hometown and served Baba for thirteen years along with his wife. He did not do anything without Baba's consent. They did a lot of service with humility, reverence, devotion, and diligence. Highly pleased with the afore mentioned qualities, Baba said, "Booty, ask for a boon?" Booty said with devotion, "Baba, with your grace, we have no deficits. If at all anything is required; don't You know about them? You will satisfy the requirements when Your grace descends on us." Baba was happy with his words and said, "All right, you will be blessed with My grace through My brother Gajanan Maharaj. Later Gajanan Baba stayed for a few months in Booty's house at Nagpur. With Gajanan Baba's blessings, he had a son. They named the child after him.

ॐ Hari Vinayak Sathe lost his wife. Grief stricken he came to Baba. Baba called him near and said, "Child, it is a great loss to waste our time in thinking of people who have passed away. Wife and children are bondages resulting from debts of the past lives. After the debt is cleared, they pass away. Why do you feel sad about this? Concentrate on God and get relieved from worries. If you still feel sad, get married again. Through this wife you will have a son. Have faith in My words. I never speak lies." He agreed and remarried. The first two children were daughters. He was very dejected by this. But, the third chid was a son as predicted by Baba. Baba's words never fail. We must have faith that Lord Sai's grace is always on us.

ॐ Mrs. Sakhram Aurangabadhkar of Solapur had no children. She prayed to many deities for the same, but in vain. Once she came to Baba with her stepson, Vishwanath. As Baba's *darbar* was always full, she did not get an opportunity to express her desire to Him. She approached Shyama and asked him to arrange a meeting with Baba. He

said, "All right, sit a little closer to Baba everyday. When Baba is in a good mood, I will gesticulate to you. You can then come near and convey your problem to Him." She agreed and sat in the Masjid everyday with a coconut and a few incense sticks.

One day after meals, Shyama was wiping Baba's wet hands with a towel, when the latter pinched Shyama's cheek lovingly. Shyama said, "Baba, what is this? Why did You pinch me like this? What have we to do with a mischievous God who pinches us?" Saying thus, Shyama made child like faces. Baba too acted like a child, "Shyama, you were with Me for the past seventy two births, but still I never pinched your cheek. Why do you resent My pinch now?"

Shyama said, "Lord! I am not angry with You. I simply joked with You. How can I ever obtain a God like You? We want a God who always kisses us. To whom else can we surrender other than You, who always kisses us. We don't need any pleasures, wealth, fame, or position. We need Your feet, which lovingly take care of us. Bless us with unwavering devotion towards Your feet." Baba looked at Shyama lovingly and said, "I have come for that alone. I have come down to protect you all with love."

Thinking that it was the right opportunity he beckoned the lady to approach. She came to Baba and offered coconut and incense sticks. Baba took the coconut into His hand and shook it asking, "Shyama, it makes some sound. See what it says?" Shyama replied, "Baba, the woman prays that a child might be similarly rolling and quickening in the womb. Kindly fulfill her desire." Baba said, "Will My mere pronouncement bless her with a chid? How foolish you are to fancy such a thing!"

Shyama said, "Why should You worry about this. You just say it, that is enough. We have faith in Your words. With

Your blessings, it will surely happen. What difficulty have You got in just saying so?" Baba gave the coconut to Shyama and asked him to break it. Shyama said, "No. You must bless it and give it to her unbroken. She will then have children. Therefore, give it to her with Your hands." Baba said, "How foolish you are? Will a coconut give her a child? Listen to Me and break the coconut. As per your desire she will very soon have a child." Shyama questioned, "Within how many months?" Baba replied, "In twelve months." The woman rejoiced listening to this.

Subsequently the coconut was broken into two parts, the two ate one, and the other was given to the lady. Then Shyama turned to the lady and said, "Mother, have you heard His words? If within twelve months you do not get any children, I will break a coconut against His head and drive Him out of this Masjid. If I fail in this, I will not call myself, Shyama." So saying, he looked at Baba and gestured with his eye balls as if to say, "Is that all right?" Like a small child Baba laughed and nodded His head as if to say, 'yes.'

Their relation was such. As foretold by Baba, the lady had a child. In the fifth month the child was brought and placed at Baba's feet. The mother said, "Baba, this is what you have bestowed upon us. Kindly bless it." Baba blessed the child and laughed looking at Shyama. Shyama too rejoiced.

ॐ One day Baba was happily conversing with some devotees. A lady came and prostrated at Baba's feet. She wept bitterly and prayed, "Baba, I have had five children so far and they all have died immediately after birth. Is this my fate? Is there no means by which the lineage can continue? You bestow thousands of people with children. Why don't You have pity on me? Why don't You shower Your grace on me who has no other refuge other than You? You are an ocean of compassion. Can't You hear my lament oh Lord?"

Baba melted seeing her and said, "Mother, do not grieve. Give Me three hundred rupees. I will give you a son." The lady said, "Swami, don't You know my situation? I am a poor woman, how can I offer You three hundred rupees? You are capable of comprehending my capacities. Is it just to ask so, father!" she prayed thus fearfully.

A devotee named Vitoba took her aside and said, "Mother, the meaning behind His words are not understood by all. It is very difficult to comprehend the divine language. This is an incarnation of God. He said so keeping your future in view. He doesn't desire your wealth. He has nothing to do with anyone's money. The inner meaning is something different. The children whom you have lost so far are not yours. They all were born due to bondages of your past lives. They cleared their debts and died. The one who remains till the end is your offspring. Baba said, "Give three hundred rupees and I shall give you a son." That means you are yet to get three children who will pass away. The one who remains is yours. Therefore do not grieve. Be patient. Whatever happens, happens for the best." She was consoled by Vitoba's words. "It's my fate. Anyway, the last son at least will remain," she thought and went away happily. As indicated by Baba she bore three children who passed away. At last a son was born.

ॐ Gali Sharada Devi, who was born due to a boon given by Baba, would visit Shirdi often to see Baba. She had a friend who was a musician. She had no children. These two would go to Shirdi and Baba would enjoy the **Thyagaraja Kirthans**[228] sung by the lady. In that bliss, she never asked for children. Once, they both stayed at Shirdi for a few days. The day, on which, they planned to leave, they went to see Baba. Baba asked the musician, "Child, give me two rupees."

---

[228] Devotional songs composed by Saint Thyagaraja.

She felt that it was something very common. So she gave Him the money and went away.

Three months after reaching home she became enceinte. Everyone rejoiced as she became pregnant after waiting for twelve years. Later she went to Shirdi for the Shree Rama Navami celebrations. Baba said, "Child, I have preserved My two rupees with you" and laughed. She returned home and had a painless delivery. She had male twins. The significant meaning behind Baba asking for two rupees as *dakshina* and saying, "I have preserved My two rupees with you" was understood by all. As they were born due to Baba's grace, they were named as Sai Prasad and Sainath.

ॐ During the Nizam's rule there were seven brothers in Hyderabad named Lakshmi Narasimha Rao, Vishwanatha Rao, Venkateshwara Rao, Venkata Narasimha Rao, Yagna Narayana Rao, Bhaskar Rao, and Subba Rao. They all were united and loved each other deeply. They were millionaires. All had children except for the fourth brother Venkata Narasimha Rao. All of them had sons. The total number of children was seventy. For three generations they had no daughters. They felt that there was no beauty in a house that lacked daughters. Lakshmi Narasimha Rao went to his favourite deity, Shree Sai Baba of Shirdi and prayed, "Baba, for three generations we have had no daughters. Bestow us with one, no matter to which brother it is born."

Baba said, "Why a girl? She will be a blemishless pearl. Later with Baba's grace and as a fruit of Lakshmi Narasimha Rao's prayers a beautiful baby was born to Venkata Narasimha Rao. Her beauty was remarkable. The whole family's joy knew no bounds. Within a few days Venkata Narasimha Rao and others went to Baba, prostrated and said, "Baba, with Your grace we have a girl in the family, what shall we name her?" Baba said, "She is born as a portion of

the deity Shringeri Sharada Devi. Therefore name her Sharada Devi." They named her Sharada Devi.

This girl grew up into a **thapaswini**[229]. She gained the grace of Baba in abundance. She even had the opportunity of seeing the later *avathar* of Sai and was known as Pedda Bottamma. She served Baba and merged in Him on the 25th of December, 1986.

ॐ Mahalsapathi, the temple priest of the Khandoba temple at Shirdi was the best among the intimate devotees of Baba. He had four daughters and a son. His only son passed away as dictated by his fate. From then onwards severe dispassion developed in Mahalsapathi. Except going home for food, he spent the rest of the time with Baba, serving Him. His wife was worried a lot about her lost son and dispassionate husband. Omniscient Baba realised this and once called Mahalsapathi and said, "Bhagath, from now onwards sleep in your home. Free your wife from this sorrow. Console her. I will give you another son. Seeing him she will attain tranquility. Your lineage will continue. Go!" Though he was highly dispassionate, he was bound to Baba's orders and therefore began to sleep at home. With Baba's grace they had a son. Seeing him they nearly forgot the grief of loosing their previous son. They named him Marthand.

ॐ In 1915, a devotee named Balwanth Rao Nachne went to Shirdi for Baba's *darshan* along with his wife and mother-in-law. The children that they possessed did not survive long. His mother-in-law being worried about this, prayed to Baba asking Him to bestow her daughter with children. Shyama pitied her and requested Baba, "Lord, could You not listen to the prayers of that old lady? Please have mercy on them and bless them. Kindly give them a coconut as *prasad*, which will enable them to have children.

---

[229] An ascetic.

Baba looked at Shyama solemnly. He then turned towards the old lady and began to weep. No one understood why Baba was weeping thus. Baba still sobbed and summoned Mrs. Balwanth Rao Nachne and gave her a coconut as *prasad*. He asked Balwanth Rao Nachne to massage His feet. He later hugged him lovingly. No one understood Baba's deeds. With the blessings of Baba they had a son in 1919. They named him, Kalu Ram.

Kalu Ram was not an ordinary child. He began to chant the '*Hare Rama Hare Rama Rama Rama Hare Hare*, *Hare Krishna Hare Krishna Krishna Krishna Hare Hare*' *manthra* by the age of three. His mother passed away when he was three. Everyone was pleasantly surprised with the boy's behaviour. In the neighbouring house there lived a scholar and devotee named Hegde. He saw this boy and said, "He is not an ordinary child. He is an incarnation of one of the companions of Lord Krishna." He saluted him in his heart and walked away.

Once, in a while, Kalu Ram used to relate what he and Lord Krishna used to do everyday. He would say, "Krishna would stand on my back and steal butter. He would tease me. Once, when Krishna was stealing butter, standing on my back, I pinched his leg. Later when I looked up, Krishna thrust a large ball of butter on my face. Meanwhile, the mistress of the house came. Seeing her, we both took to our heels." Whatever Kalu Ram revealed on a particular day would be the topic, which Hegde read in his *paarayan* on that day. Everyone was surprised at this wonder.

One day Kalu Ram was found sitting still in a corner covering his head with a cloth. His father came and removed the cloth to see what he was doing. He found the boy's eye balls fixed upwards. When his father questioned him why he

was looking thus, he said that he always did so. Everyone would look at him and his deeds in amazement.

Once, Kalu Ram asked his father to bring him a magazine named 'Sandesh'. His father bought it. The symbol ॐ and the picture of Lord Krishna were present on the cover of the book. He cut the picture and pasted it on the wall. While going through the pages, he found an advertisement of the gramophone record 'His master's voice'. In that advertisement a dog was seen sitting front of a gramophone listening with diligence. He called his father and said, "Father, look how carefully it is listening to its master's voice! See how steadily it is seated? If we attain that steadiness, that diligence and concentration, we too, can hear the voice of our master, Baba. Look how I sit. You too must sit like wise." His father asked, "You have not seen Baba so far, how do you know Baba's voice?" Kalu Ram laughed and said, "I know, but, I will not disclose it. You must make effort and come to know of it yourself."

Lord Krishna is Baba and Baba is Lord Krishna. That is why Kalu Ram could say that he knew Baba's voice. There is evidence to this fact. Once, Shyama asked Baba, "Baba, is it true that there lived fifty crores of Yadhavas in Dwaraka?" Baba said, "Yes, it is true. I have seen them." Shyama asked, "What were You then?" Baba smiled and said, "I was the same then, as what I am now." Baba declared that He was *Paramathma* now and even then. This means that the Sai *Parabrahma* of the present was the Krishna *Parabrahma* of the past. Kalu Ram not only repeated the '*Hare Rama*' *manthra*, he even wrote it down on papers. Once when Upasini Baba visited Andheri, he asked for those slips of papers and preserved them. In 1924 a great soul named Gadgi Baba came to see the boy.

In 1926, Kalu Ram developed edema of the foot and

high fever. No medicine worked. Baba's *udi* was given as a remedy. On the auspicious ***Kaarthika shuddha Ekadashi***[230], Kalu Ram asked his father to bring a copy of *Jnaneshwari Geetha* and read the thirteenth chapter. He said that he was going to his permanent abode that day. Everyone wept listening to these words. He consoled everyone. He placed the *Jnaneshwari Geetha* by his bedside and merged in his God, Sai Krishna.

Balwanth Rao Nachne understood this to be the reason why Baba sobbed in 1915 while giving them coconut as *prasad*. "What is the use of worldly men who live like animals for a hundred years? A companion of an *avathar* was born to them as their son and uplifted them. Short living *athma jnanis* are better than ignorant ones who live long," thinking thus, Nachne controlled his grief. Baba glorified him by giving him such a child. Oh! How fortunate they were!

ॐ Once, Pradhan came along with his wife to Shirdi for Baba's *darshan*. They had no children. They wanted to pray to Baba for the same. As soon as they approached Baba, Baba pointed out to Mrs. Pradhan and said to the devotees around, "She is the mother of My son." Baba's words came to be true. They had a son within a year. They brought the child to Baba and were blessed by Him.

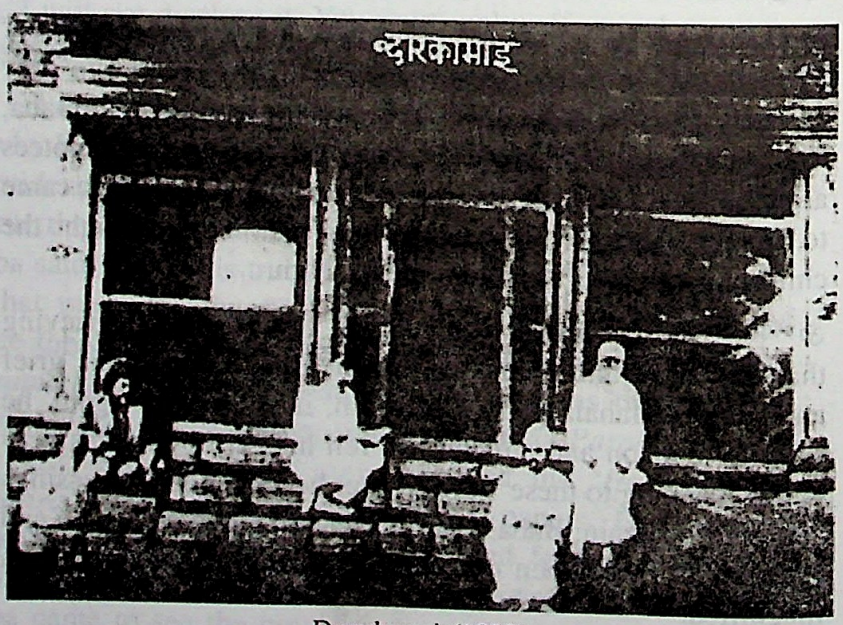
ॐ A person named Chinthamani came to Baba grieving that he had no children. Omniscient Baba realised his grief and said to Mahalsapathi, "Bhagath, if he marries again, he shall have a son and a daughter. Tell him this." He was very happy listening to these words. Later he took Baba's blessings and married again. Baba's words came true. He had a son and a daughter. From then onwards, his devotion towards Baba magnified.

---

[230] The eleventh day in the month of Karthika.

ॐ Once Baba asked a devotee, "Does Narke have children?" The devotee replied, "Baba, all his children passed away. Now he has none." Baba said, "Aha! Is it so! Doesn't matter. Now Allah will shower His grace on him." Later Narke had four children. All were safeguarded and lived long.

ॐ Dada Kelkar prayed to Baba on behalf of Sathe and asked, "Baba, we don't have a grand child. When will we have one? Why don't You shower Your grace on us?" Baba said, "Why do you worry about such trivial things? I am invoking Allah. He will definitely pay heed to My prayers. Be relaxed." With Baba's grace the very next year, Sathe was bestowed with a son.



Dwarkamai (1898)

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 21
"REJECTING THE DESIRES OF DEVOTEES"

ॐ Once a lady came to Baba with the corpse of her child, who died of snakebite. She cried bitterly and asked Baba to give life to her child. She prayed in many ways, but Baba remained unmoved. He remained unperturbed not bothering about her grief. Dixit could not bear her grief. He said to Baba softly, "Baba, why don't You give life to the child? Have mercy on her." Baba said seriously, "Bapu, you don't know everything. Do not interfere in this. Whatever has happened, has happened for the better. That soul has left this body and has taken a new body. What it could not achieve in this body will be accomplished through that body. I can bring back that soul into this body if I want. But, if I do so, that body will die. Then will not the parents of that body cry? If I listen to you, can you take up the responsibility of all this?"

Listening to this Dixit remained silent. Later Baba said to the lady, "Mother, even now, have you not realised the truth? Why do you promote this foolish attachment and lust in you? This soul, which addressed you, as 'mother' so far, is now ready to accept another woman as its 'mother'. When it is not bothered about you, why should you be bothered? Through all these births many souls were born to you and died. Are you crying for all of them now? What they all mean to you now, applies to this soul too. Giving up attachment, worship the Lord and become liberated."

With this teaching of Baba, the woman calmed down and went away. Baba said, "Dixit, salvation without giving up desires, liberation without giving up lust; Godhood without giving up attachment is impossible.

ॐ A rich man from Harda, suffered from Tuberculosis. Many doctors tried various remedies, but in vain. Finally he came to Shirdi along with his wife and relatives. He had Baba's *darshan* everyday and took Baba's *udi* as a remedy. With this treatment the pain due to the disease subsided. Everyone expected that the disease would also subside. But very soon his health deteriorated further. He sent Narke to Baba for *udi*. Narke went to Baba and asked for *udi*. Baba sent him away saying, "It is better if he dies. Why give *udi* to such a person?"

As a result all the relatives of the diseased were scared and dejected. Later they requested Shyama and sent him to Baba for *udi*. Baba said to Shyama, "Shyama, you cannot comprehend Me. You are relishing in your own madness. You know nothing. If you insist on taking the *udi*, well, you may take as much as you want. In spite of all your efforts, he will come to life in the morning." Shyama took some *udi* and gave it to them relating what Baba said. They thought that he would recover by morning. They applied some *udi* on his forehead and put some in his mouth. Nevertheless the person died that night. What Baba meant was that he would take up a new body by morning. No one could comprehend this.

They were all upset that Baba did not rescue their relative and decided that they should never come to Shirdi for Baba's *darshan* and went away to their hometown. After some days Baba appeared in the dream of the deceased man's brother. Baba held his head and intestines on His head and said, "Child, you are upset with Me for not protecting your brother. But, look how rotten his intestines had become? See how his head was spoiled. Unable to bear his suffering in such a body I gave him peace and released him. Is this wrong?" With this, their ignorance vanished. They began to come to Shirdi for Baba's *darshan*. Though devotees leave God, God never forsakes His devotees.

ॐ A person came to Baba and sought financial help. Baba sent him away saying that He had no money. After the person left, Shyama asked, "Baba, why didn't You give him the money. If You wanted, would there be any lack of money?" Baba said, "Shyama, it is not good to give him money. He did not come here for some great beneficial purpose. If I give him money, he will waste it. That is not good for him. I do not give anything that is not good."

ॐ In 1915, a fakir named Abdul Khader approached Baba and pleaded with Him to bestow on him a state that is beyond the world. Baba said, "Your desire is not appropriate. If you earn the eligibility through *sadhana*, then everything will be bestowed on you." But he did not give up his desire. Then Baba gestured as if He sprinkled something on him. Immediately the fakir's consciousness changed. He too, like a *yogi*, began to preach morality to people who came to him, scold them in a subtle language and act exactly like Baba.

His behaviour became more severe day by day. A time came when his body could not bear this state. In that state he came to Dwarakamayi one day. Baba said, "Enough, enough. Give it back" and acted as if He drew something with his fist. The fakir became normal. He realised that he should not ask for things, which he is not eligible for. He stayed for two to three weeks in Shirdi and then proceeded to Pune. He established a small shop under the neem tree where a self realised Muslim named Baba Jan used to live.

Through this *leela*, Baba declared that He could bestow the *athmic* state to anyone whom He wishes. But, He gives only after seeing their eligibility. Who else, other than *Paramathma* will have this power? Therefore, Baba is an incarnation of *Paripoorna Parabrahma*.

ॐ Once a stack of hay belonging to Bag Chand Marwari caught fire. Very soon the flames rose high. Seeing this he

got scared and ran to Baba. He prayed to Baba to protect him from the loss. Baba neglected his prayer and seriously said to the devotees around, "Did you notice how he has come weeping in times of crisis? When men are happy and comfortable they will not think of God. If unhappiness turns up they abuse God saying that He is responsible. But, truly joy and sorrow are both a result of *karma*. God is just a witness. Worldly men grieve at the loss of wealth, fame, houses, wife, children, and relatives. This fellow is crying for a stack of hay. Truly speaking, is that stack, his own? That grass grew from the soil. It was nurtured by rain from the clouds. It grew due to the sun. It's owners are land, water and the sun. The aspect of fire is latent in these three and so they are taking their own stack of hay in that form. He is weeping because of the feeling of possessiveness. God gives with one hand and takes with the other. This is His *leela*. You should not be moved by whatever happens. Whatever He does, is for our own good," and turning to the marwari Baba said, "Oh seth! Do not be afraid. Only this stack of hay will get burnt. Nothing will happen to the rest of your property. Do not grieve over the loss. God never takes anything free of cost. He will compensate for this with a gain in another form. Have faith and be brave." Baba taught him this and sent him away.

Baba sometimes denied the desires and prayers of His devotees. But, it was for their own good. We must always believe the fact that Baba always aspires for the upliftment of His children and nothing else.

ॐ There was a Revenue Commissioner named Curtis. He had no children. He did not believe in *sadhus* and noble souls. Hearing about Baba and His majesty, he set out to Shirdi with the pride of his position and status. He thought that Lord Sai would call him near and give him children miraculously since he occupied an exalted position and authority.

At that time, Baba was talking to His devotees, "Today a headstrong man is coming here. What can I, an ordinary human being, with a body made up of five elements, accomplish? What is the use of coming here?" People did not understand whom Baba was referring to. Meanwhile, Curtis, his wife, and Collector Mc Nell came. Taken away by the pride of his authority, Curtis called a devotee and said, "Tell your Sai that high ranking officials have come. Ask Him to finish with His other work quickly as we have to got to talk to Him for a while." The devotee said, "No one has the right to command Baba. Anyone who comes here, irrespective of who and what they are have got to wait for His benediction." So saying, he went away without even looking back.

Half an hour later while Baba was going that way for begging alms, Mrs. Curtis said, "Maharaj, we have got to talk to You. When will You be free?" Baba said, "I am going out for alms. Wait for half an hour." Baba walked away carelessly and returned after a few minutes. She put the same question again, when Baba was talking to someone. He said, "Wait for an hour" in a disgusted tone. They could neither understand even a speck of Baba's nature nor give up their ego. Neglected by God, they went away with an unsatisfied desire. Because of their ego they had to supress the desire for children. Ego lies at the root of all difficulties.

ॐ The village head of Shirdi, Appa Kulkarni formerly did not believe Baba. Moreover, he used to abuse Baba. However, later he became a devotee of Baba. One day when he went to see Baba, Baba said, "Appa, dacoits have entered the village. They will loot you first. They will steal a very important thing from you."

By saying so Baba actually hinted about the cholera epidemic. Baba indicated that Appa would be the first victim. Unable to comprehend it in the right sense, Appa made

security arrangements to the Government property in the Chavadi. Meanwhile, the cholera epidemic broke out and Appa Kulkarni died becoming its first victim. His wife came to Baba and wept asking Him to give back life to her husband. Baba said, "Mother, why are you weeping? Let Appa go. Do not try to stop him. Before I could leave My *kafni*, he left his. It is good that he left." She did not listen to Him. Baba said, "Mother, you are becoming adamant and so you are not ready to listen to what I have to say. Where is the need to weep? Be surprised that the parrot (life) stayed so long in this cage (body), which has nine openings. There is no reason to be depressed. Give up sorrow using the power of discrimination." Baba sent her away, teaching her thus.

ॐ Once some children came to Shirdi to photograph Baba. Baba looked at them and asked Shyama, "Shyama, why did these children come here?" Shyama said, "Baba, they have come to take Your photographs." Baba said, "No, no. Tell them not to take My photographs. It is not so easy to take My photographs. The wall should be broken first."

He meant that He was not the body and that His real form is *Parabrahma*. To look at or take a picture of *Parabrahma* is not so easy. The wall of ego, which is inbetween, should be broken. That is enough. Baba told this in a subtle manner and stopped them from photographing Him.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 22
"DEMANDING AND ACCEPTING PRASAD AND DAKSHINA"

ॐ After paying a visit to Sakharam Maharaj of Kopargaon, a devotee named Bapu Saheb Jog went into a mango grove and plucked a mango for Baba. The fruit was still unripe. So, on the way he bought two more fruits and offered only these two to Baba. Baba accepted them and said, "Bapu, why are you hiding the one, which you plucked at Kopargaon? Give that too." So saying, Baba took the fruit. Jog was very happy that Baba asked for it and accepted it. Baba examined the fruit and placing it in his hand, said, "This is not yet ripe." Jog nodded his head as if he was saying yes. Baba said, "What does it matter if it is unripe. Just taste it." So saying, He had it cut into pieces and distributed to those around. It was as tasty as a ripe one. Everyone was surprised at this miracle.

ॐ A person named Mama Ruche did not believe in great souls and saints. A lady borrowed some money from him in 1909. Days passed by but she wouldn't pay back. He knew that she would never return the money. At that time, someone told him about Baba and His miracles and asked him to pay a visit to Baba. He said, "If this person is really a great one, He should see to it that the lady returns ten rupees to me. I shall offer those ten rupees to Him and believe in Him." With Baba's grace the lady came to him on the next day and gave him ten rupees. He was very surprised by this. He immediately went to Shirdi, believing Baba to be a great soul. But in order to test Him further, he did not offer the money to Him. Baba asked him five rupees once, two rupees later, another two rupees later, and finally a rupee. After that Baba never asked him even a paise.

ॐ Balwanth Nachne started for Shirdi, when at the station V.S. Samanth met him and requested him to offer a coconut and two annas to Baba on his behalf. As soon as he reached Shirdi, he offered the coconut to Baba, but forgot to offer the two annas. He stayed there for a few days and later sought His permission to leave. Baba said, "All right. You may go. But, why don't you give Me the two annas which the poor Brahmin gave?" He was wonder struck by Baba's omniscience and offered the two annas. Baba said, "Now you may go. But remember one thing. Having agreed to do some work, you must do it. If you cannot do it, you must never agree to do it." So saying, Baba sent him away. This applies to all.

ॐ In 1909, Sadashiv Thrayambak, along with his relative Thamane set out for Shirdi for Baba's *darshan*. On the way they purchased a few mangoes for Baba. After reaching Shirdi they kept aside two fruits for themselves and offered the rest to Baba. Baba said, "Why did you hide those two fruits? Offer them too." Realising Baba's power, they brought them and offered them happily. Baba cut all the fruits into pieces and distributed.

ॐ Once Gadgil, along with Munge and Nimonkar, reached Shirdi at midnight. Gadgil kept aside some date fruits, a packet of incense sticks, and a rupee to be offered to Baba. On the next day when he went to the Masjid, Baba called him and said, "Give Me My date fruits and incense sticks." Gadgil offered them happily along with ten rupees. But Baba said, "Child, out of this only a rupee is Mine. The rest are yours. Take them." Baba returned the remaining amount. He remembered that he wanted to offer only one rupee to Baba and was happy experiencing Baba's omniscience.

ॐ One day Baba was taking *dakshina* from everyone except Kolambe. Kolambe began to tell everyone, "Baba takes *dakshina* from those who have defects, in order to

correct them. As I gave up my bad habit of smoking, He is not asking Me for *dakshina*." Noticing this Baba called him immediately and asked for two rupees and curbed his ego.

ॐ One person decided to say that he did not have any money if Baba asked him for *dakshina*. So, he hid all his money with Kolambe. Later when they both went to Baba, Baba asked him for two rupees. He said that he didn't have any. Pointing to Kolambe Baba said, "Take them from him and give." Tasting Baba's omniscience he offered them along with his salutations.

ॐ One day Baba asked *dakshina* from a police officer who had come to see Him. He said that he had no money. Baba questioned, "You have fifty rupees in your purse. Is it right to say that you do not have any?" Surprised at Baba's power, he offered all the money to Baba. Baba took some and returned the rest. Baba said, "Keep it safe, the money will be useful to you in times of trouble." During his return journey he had to face unexpected problems. This money came to his aid then.

ॐ Having decided to journey to Shirdi, Balaram Manker went to Tharkad's house to enquire if they wanted to send anything for Baba. As Tharkad's father passed away, the family was in a period of ceremonial **defilement**[231]. Mrs. Tharkad wanted to send something to Baba. She searched but could not find anything. Finally her eyes fell on the *kowa* in front of Baba's portrait. This piece of *kowa* was already offered to Baba. Thinking that Baba will see the devotion and overlook their ceremonial defilement she sent the *kowa* to Baba. On reaching Shirdi, Baba asked Mankar several times, "What did you bring for Me from Bandra?" As he did not

---

[231] Hindus observe ceremonial defilement for a period of eleven days when any family member passes away.

remember about the *kowa*, he replied, "I did not bring anything, Baba." Finally Baba asked, "Did you not bring anything? Didn't you at least bring the *kowa* which Mrs. Tharkad sent for Me?" Balaram was surprised by this, he asked for forgiveness and immediately offered it to Him. Baba took it hastily and gulped it at once. Baba, an incarnation of compassion, uplifts the *athma* by asking and accepting the fruits of *karmas* and the hearts of devotees.

ॐ Pradhan set out for Shirdi with twenty silver rupees, fruits and garlands to be offered to Baba. As soon as he reached Shirdi, Baba gave him *darshan* at Lendibagh. He prostrated to Baba. He washed his hands and feet and followed Baba to the Masjid. He offered fruits, garlands and a gold coin to Baba. Baba turned the coin, examined it and asked, "What is its price?" He said, "Fifteen rupees, Baba." Baba returned the coin and said, "You keep this with you and give Me as much as its price." He took the coin and gave fifteen rupees to Baba. Baba counted them and said, "I have yet to get five more rupees. Give them too." He gave five more rupees to Baba. Later, though he stayed for many days, Baba did not ask even single paise from him. Baba knew that he wanted to offer only twenty rupees, that was the reason why He took only twenty rupees.

ॐ While coming to Shirdi, Mrs. Bapath wanted to offer eight annas to Baba. After coming to Shirdi, she offered only four annas to Baba. Baba immediately said, "Mother, why do you cheat this mad fakir by not offering the remaining four annas?" She realised that Baba was omniscient. She immediately offered the remaining four annas and prostrated at His feet.

ॐ Hari Seetharam Dixit, an exemplary devotee and an orthodox Brahmin, used to worship Baba's photo ceremoniously everyday at home. One day hurrying to Shirdi,

he forgot to offer *paan* to Baba's portrait. After reaching Shirdi, Baba asked him for *paan*. Realising that Baba was all pervading omniscient *sathchithananda* incarnate, Dixit fell at Baba's feet.

ॐ In 1917, Appa Saheb Kulkarni was posted at Thane. He would worship Baba's photo everyday. One day while he was not at home, a fakir who resembled Baba came to his house. His family members asked, "Are you Sai Baba?" He said, "No, I am His servant." He asked them for *dakshina*. They gave him a rupee and he left. Kulkarni returned after a while, heard the news and said, "If I were at home at that time, I would have offered ten rupees as *dakshina*."

In the evening, while he was on his way to the bazaar along with a few friends, a fakir who looked like the one who visited their house came to him hastily and asked for *dakshina*. He gave him a rupee. As the fakir asked for more he gave another two rupees. As the fakir wanted more he asked his friend and gave him another three rupees. The fakir wanted more, so he said, "I am helpless here. If you could kindly come to my house, I can give you as much as you want." The fakir agreed to his humble request and went to their house. Kulkarni gave him another three rupees. The fakir was still not satisfied. Kulkarni said that he had a ten rupee note left with him. The fakir took the ten rupee note, returned the nine rupees and went away.

Kulkarni then recalled his words in the morning. He felt happy that Baba came in this form to take the *dakshina* and prostrated in front of Baba's portrait. Thereafter, the fakir was never seen. He opened the *vibhuthi* packet given by the fakir to his wife that morning. He found some of the *vibhuthi* transformed into auspicious yellow rice grains and flowers. He felt happy witnessing Baba's grace in that form.

ॐ In 1908, a devotee named Chandra Bai had made a vow of **Chathurmas Vrath**[232] at Kopargaon. At that time, a fakir came to her and asked, "Mother, make some *chapathis* and onion chutney for me." She sent him away saying, "How can I prepare onion chutney when I make such a vow?" Later when she went to Shirdi, Baba made a child like face as if he was cross with something and said, "Why did you come here when you could not give Me *chapathis* and onion chutney?" She said lovingly, "Father, I have come here to prepare and offer them to You." Baba smiled and said to those present, "For the past seven births, she was My sister." Later when she prepared them, Baba consumed them happily.

ॐ Once, two gentlemen came to Shirdi from Goa. Baba asked one of them to offer fifteen rupees to Him as *dakshina*. As he offered them, the other man offered thirty-five rupees, voluntarily. But, Baba rejected them. Shyama who was observing all this asked Baba, "Baba, why do you make this distinction? You accept one's *dakshina* and reject the other's." Baba said, "Shyama, you are immature, you do not know anything. I do not take even a single paise from anyone without a reason. I take only from those who are in debt to God. He took a vow to his God, Lord Datha that he would offer his first salary if he got a job. He got a job, the first salary being fifteen rupees. His salary gradually increased to seven hundred rupees. But he did not fulfill his vow. The force of his *karma* has driven him here and I asked that amount from him. Debt, enmity, and murder have to be atoned for. Let it take any number of births, there is no escape. Therefore, do not be indebted to anyone, do not kill any living creature, and do not hate anyone. Then only will you be able to attain liberation by the process of purification

---

[232] Religious observance during the chathurmasa.

of the **anthahkaranas**[233]." Everyone was astonished at Baba's omniscience.

By accepting what was vowed to Lord Datha, Baba declared that He was Lord Datha. Baba is not only Lord Datha but He is an embodiment of all deities. Truly speaking He is an incarnation of the *Sathchithananda Parabrahma*, which transcends all deities.

ॐ Before the Shree Rama Navami celebrations the **Nama sapthaham**[234] used to be held in Baba's presence. The celebration was going on in the year 1913. That day, the Masjid was filled with devotees. Baba summoned Shyama and said, "Shyama, an old man is feeling sad, standing outside the Masjid. He is unable to come inside. Go to him and bring the sugar candy that he has brought." Shyama went out and found an old man standing there. His mouth was salivating and flies settled on his spittle. Shyama brought him straight to Baba. He came and fell at Baba's feet. Baba lifted him up and blessed him by placing His divine hand on his head. He took the bag from his armpit and began to eat the pieces of sugar candy lovingly.

Seeing this *leela* one is reminded of the story of Sudhama. From his garments Lord Krishna grabbed some flattened rice and ate them. Similarly, Lord Sai accepted the sugar candy. Who can comprehend the love and compassion of Lord Sai Krishna, who is an embodiment of love and compassion? Who and how can one eulogise this compassionate personality?

ॐ Baba would always demand two rupees from a devotee named Purandhare. When he would give the rupees, Baba

---

[233] The internal instruments of action, viz., manas (mind), buddhi (intellect), chittha (consciousness), ahankara (ego).

[234] Repetition of the Lord's name for seven days continuously.

would reject them saying, "Not these." One day he asked, "If this is so, what is the meaning behind Your demand for two rupees?" Baba said, "Child, what I demand is not these coins. One is full faith and the other is patience." Purandhare said, "Baba, I have offered these two to You, long ago." Baba said, "No, not yet. Your devotion and feeling of sacrifice have not matured yet. Your patience too is not matured. If you immerse yourself totally in God and divert your attention away from the world, then I will protect you by being always with you. Only then will you become the one who has offered Me these two." Saying, "All this is Your grace," Purandhare fell at Baba's feet.

ॐ A devotee named Narke was jobless. He stayed at Shirdi for sometime. Baba used to ask fifteen rupees *dakshina* everyday for which he used to feel very offensive. One day he said, "Baba, You are omniscient. You know that I am jobless and depend on my father-in-law. In spite of this, if You ask me for *dakshina*. How can I, being a poor man, offer it to You? Don't I feel miserable for not being able to give You?" Baba said very lovingly, "Child, I know your situation. Will I hurt you, in spite of knowing everything? What I ask is not money. At present you are reading the Yoga Vasishtam. It is an abode of nectarine *vedantha*. Drinking that nectar, though you are in the world, you should not be engaged with it. So you should offer the five **karmendriyas**[235], five **jnanendriyas**[236] and the five subjects - sound, touch, form, taste and smell which they experience, to God. This is what I meant. Have you understood?" He blissfully placed his head on Baba's divine feet and uttered, "Baba!"

ॐ Baba used to ask Uddavesh eleven rupees everyday. When Uddavesh offered money, He would refuse to take it.

---

[235] The external organs of action.

[236] Internal senses of perception or knowledge.

What Baba actually asked for, were the ten **indriyas**[237] and the mind. Uddavesh said, "I have already offered them to You, Baba." Baba said, "Who are you to offer them? Those that belong to Me have reached Me. What I ask is not that." Baba asked him to get **Eknath Bhagawath**[238] from Jog and asked him to read the eleventh chapter. One day while he was reading, Baba sent Booty to him saying, "Go to Uddavesh and ask for sixteen and a half rupees as *dakshina*."

When Booty went and asked, Uddavesh said, "Baba will not ask me for money. He is asking me to comprehend the nature of the perusal that I am doing." So saying, he began to count the natures – three **thrikaranas**[239], ten *indriyas*, one intellect, one ego, one half the **prakrithi**[240] – total being fifteen and a half. "Baba asked for sixteen and a half, what could the last one be?" he thought. He prayed to Baba in his heart and counted again. Then he realised *chitha* as one more. Now the total count was sixteen and a half. Booty returned and conveyed this to Baba. Baba rejoiced and blessed Uddavesh.

ॐ Once a devotee named Dixit was reading a *vedanthic* text in which, it was mentioned – "Just as a rope appears to be a snake in the dark; in the darkness of ignorance, *Parabrahma* appears as the world" and "Just as gold which has no name and form appears as jewelry which has name and form; the *Sathchithananda Parabrahma* which has no name and form appears as the illusory world with name and form." Reading this a doubt arouse in him. "If name and form are an illusion, then isn't the Brahman which is a base for name and form, also an illusion?" he thought.

---

[237] Sense organs.

[238] A commentary written on the Bhagawath by Shree Eknath Maharaj.

[239] Thought, word and deed.

[240] World, universe and nature.

At the same time Baba sent someone to him asking for a hundred rupees as *dakshina*. Knowing pretty well about Baba's nature, he prayed to Baba in his heart, and began to think. "Baba is not asking me for money. He has sent me an answer to my doubt" he thought. With Baba's grace immediately an answer came to his mind. His doubt was cleared.

The answer was- "Name and form are illusory, but Brahman which is base to them is not illusory. The two zeros in '100' are symbolic of name and form. They have no value independently. The numeral one, which stands by their side gives them value. Similarly Brahman gives value to the illusory name and form. Without one, zero has no value or existence. But even without zeros, the digit one has innate power, value, and existence. Similarly without Brahman, there is no value for name and form. But though name and form are absent, Brahman has its own power, value, and existence. Therefore, name and form are an illusion, but Brahman which is a support to them is not an illusion." With this, his doubt was cleared. (Illusion is something which comes in the middle and doesn't exist at the beginning or in the end. This is the definition of illusion.)

Baba's nature is incomprehensible. No one can understand in which way Baba imparts wisdom. That is why whatever God does is for our own good. Sai is the bestower of wisdom. He is *Jnana Annapoorna, Jnana Lakshmi,* and *Jnana Saraswathi*. His form is *jnana*. His nature is *Jnana*. Lord Sai Eshwara is the sole prowess, who grants liberation to *jeevas*.

ॐ Once Dixit decided to garland Baba and offer Him twenty-five rupees. He bought a garland and put it around Baba's neck in the Masjid. Baba said, "All right, you have offered the garland but what about My twenty-five rupees."

Dixit happily offered the money to Baba, prostrated at His feet and obtained divine blessings.

ॐ Once Modak and his friend set out for Shirdi. Modak's friend kept two rupees in another pocket separately in order to offer them to Baba. After reaching Shirdi, Baba asked them *dakshina*. Modak offered *dakshina*. His friend offered only one rupee. Baba said, "Oh my! How cunning are some people! They initially keep aside two rupees in order to offer to this poor fakir. Later they do not give, even though there may be lots of rupees left with them which will suffice for the expenses of the journey." He was surprised listening to these words and realised Baba's omniscience and immediately offered another rupee. After that Baba did not ask him for even single paise.

ॐ Once Shankar Rao and Nachne went to Shirdi for Baba's *darshan*. Baba asked Shankar Rao for fifteen rupees. When he said that he didn't have them, Baba asked him for three rupees. When he said that he didn't have even that much, Baba said, "If that is so give Me sixty-four rupees." Unable to understand Baba's nature he said in a distress, "Baba, we are poor people. To come for Your *darshan* itself is very difficult for us, how can we give You money?" Listening to this Baba said, "Then collect funds and give them."

They did not understand Baba's words. After some days, Baba became ill. For the betterment of Baba's health the village organised *nama sapthahams* and distribution of food. For this, both of them collected funds from their village and sent it to Shirdi. The amount collected by them was exactly sixty-four rupees. They realised that this was what Baba told them the other day. They rejoiced recalling Baba's omniscience.

ॐ Once, while coming to Shirdi, a devotee named Regey

kept one hundred rupees in his pocket. Baba asked him for forty rupees first, then another forty rupees and later another twenty rupees. Baba thus took away all his money. Later again Baba asked him for forty rupees. Regey was shocked and trembled in fear. Baba looked at him and said, "Go and meet Shyama."

Regey went to Shyama and related the whole episode. Shyama said, "To Baba, money is equal to hay. What He wants is the feeling of surrender of body, mind, wealth and life and not worthless money. By asking money and taking it, He declares that one has to, on any day, leave it. All His *leelas* are meant to help us comprehend this fact." Later when he went to Baba, Baba sent him to Dixit. He went to Dixit and told him all that had happened. Dixit said, "When we don't have money we should not feel shy to ask others thinking that we are educated, rich and occupying an important post. To remove our ego and teach us the above lesson, Baba does like this."

When Regey went to Baba, Baba now sent him to Nana Saheb Chandorkar. He went and related the whole thing to him. Nana Saheb said, "When Baba asks us for money we feel bad if we do not have money with us. Whenever I go to Shirdi, I leave half the amount at Kopargaon and carry only half of it to Shirdi. In case Baba takes away all the money, I get money from Kopargaon. From now onwards you too follow the same method." Thus Nana Saheb gave him a useless idea.

Omniscient Baba realised this and in order to proclaim that such silly wits should not be played in front of God, he called Nana and asked for forty rupees. Later He asked for another forty rupees and again another twenty and thus took away all his money. Nana Saheb got the money that he hid in Kopargaon. Baba once again took away all the money in

the form of *dakshina*. This incident was like giving a slight slap on Nana's cheek.

In front of God, one should have devotion and not wit. Total surrender involves only devotion and no wits. People who have ego, who are selfish, who fear insult, and who desire fame use cunning ways. They cannot be successful in front of God. Thus, Baba taught him a lesson.

ॐ Once Baba asked Mrs. Tharkad for six rupees. She went and told this to her husband. He knew Baba's ways very well. He said, "Oh foolish one! What Baba asked you is not money. He asked for the six vices in you." She once again went to Baba. Baba looked at her and once again asked, "Will you give Me six rupees?" She said, "Baba, with Your grace, I have already offered them to You." Baba said, "That is not enough. Offer even the feeling that you have offered. Who are you to offer anything. I am receiving what is Mine. That is all. Beware! Since you have told that you offered them to Me, you must never take back what you have offered." Baba sent her away with His blessings.

ॐ In 1912, Baba took ten rupees from a devotee named Somnath who had come for His *darshan*. From that month onwards Somnath's salary increased by ten rupees. Baba takes from one hand and gives with many hands. Baba's nature is incomprehensible.

ॐ Once a lawyer named Dhumal came for Baba's *darshan*. Baba asked him for fifty rupees. "I do not have that much at present, Baba" said Dhumal. Baba pointed to Sathe and said, "Borrow from him and give." Sathe happily gave the money to Dhumal because somehow his money was going into the sacred hands. Baba accepted it lovingly. At that time Sathe had made an appeal to the Government to increase his pension. From the time Baba took his fifty rupees indirectly, the Government increased his pension by fifty rupees.

ॐ Thousands of people used to come to Shirdi for the Shree Rama Navami festival. Rich people used to offer costly presents and delicious dishes to Baba. One year, in a similar manner many rich people brought various delicious dishes to Baba. Baba did not accept a single one in spite of their entreaties to Him. When Shyama asked Him the reason, He said, "My food has not yet come. Within a short period it will come to the out skirts of the village." Unable to understand what Baba said, they all kept quiet. After sometime Baba said to Shyama, "Shyama, there is an old lady under a particular tree in the out skirts. Unable to come here in this crowd, she is helpless and distressed. Go and bring her here carefully." Shyama went, recognised her and brought her to Baba.

As she entered, Baba rose from His seat and went forward to receive her. He held her by the shoulder and brought her in. He made her sit on His seat and said, "Mother, what have you brought to eat, for this son of yours?" Baba asked her very lovingly. She had innocent devotion for Baba. She did not know of the pomp and show around Baba. She had prepared *Jawar rotis* on the previous day and came on foot to Shirdi. Seeing all the grandeur and riches, she hesitated to offer them to Baba.

Omniscient Lord Sai recognised her thoughts and decided to eat those *rotis*. So, He asked her, "What did you bring for Me?" Her face shrunk in shame and she said, "I haven't got anything." Baba said, "Oh you have brought something for Me and you are telling lies. There is something under your arm. Give it to Me." Saying thus, He grabbed a small bag that was under her arm and began to eat the *jawar rotis* happily. He turned to Shyama and said, "Shyama, this is My food. Of what use are all these food items which are rich in name and poor in love?"

God is not after the taste in food. He sees the heart of

the person who offers. Lord accepts and consumes anything that is offered with a loving heart. The Lord sees the inner and not the outer.

ॐ Baba appeared in the dream of a devotee of Burhampore and said, "Mother, prepare **kichadi**[241] for Me." She related her dream to her husband. Both rejoiced thinking about it. But they did not understand how they would offer *kichadi* to Him. Meanwhile, the husband was transferred to Akola. With the intention of offering *kichadi* to Baba, they took a leave for two months and reached Shirdi. For fourteen days, for various reasons they could not offer the *kichadi*. On the fifteenth day she prepared *kichadi* and took it to the Masjid. By then Baba had sat for His meal along with the devotees. As it was meal time, the curtains were drawn. No one was supposed to enter the Masjid when the curtains were drawn.

Not knowing what to do, she was dejected. Meanwhile, Baba became adamant, He said, "I want *kichadi* today. Without it I shall not eat anything." The devotees pleaded in vain, "Baba, how can *kichadi* be brought or made this minute?" Devotees came to know that this lady brought *kichadi* and brought her in happily. She served *kichadi* in Baba's plate lovingly, delighted by Baba's grace and omniscience. Baba gave her happiness by eating it with delight.

Through this *leela* Baba confirmed that her dream was true. God expects the love of His devotees. If such devotion and pining is present in the devotee, God draws them to Him and accepts their heart. Thus Baba proclaimed through this *leela*.

ॐ Once Baba appeared in the dream of Balwanth, son of Khaparde. Balwanth offered alms to Baba. After waking he

---

[241] Rice and split pulse mixed and boiled together.

thought that the dream was an imagination and went for Baba's *darshan*. Baba said, "Child, yesterday I had come to your house. You offered Me alms, but did not give Me any *dakshina*. Therefore, give twenty rupees now as *dakshina*." He was very happy with these words. He ran to his house, got the money, offered it to Baba, prostrated and received His blessings.

ॐ Ganapathi Rao Bodas was a great actor. Once, he came to Shirdi for Baba's *darshan*. Baba repeatedly asked him for *dakshina*. He was pure in heart and a great devotee. Therefore, he thought, "It is not good for Baba, being so great, to ask me for money again and again." He emptied his money bag at Baba's feet. Baba observed his thought and deed and drew him closer and said, "Child, you shall never have shortage of money. You will always have lot of money with you." From then onwards he had lots of money all his life. This is the power of Baba's grace. He accepts with one hand and bestows with infinite hands.

ॐ Once a devotee named Khaparde came to Shirdi along with his wife. Both of them were good devotees. They had a great deal of humility and reverence. Khaparde was a leading lawyer and a rich person in Amaroati. He was a member in the Delhi council. He was a good orator and an intellectual. He was an expert in Marati, Hindi, English, and Sanskrit. He had the capacity to explain *vedanthic* texts clearly to everyone. Such a person, like an ordinary man, would sit with folded hands front of Baba. He never opened his mouth or exhibited his scholarship. Baba was highly pleased with his devotion. His wife would offer oblation to Baba everyday as long as they stayed in Shirdi. They would consume only after Baba partook of it. This happened everyday. Shyama and others did not understand why Baba always took their oblation first.

One noon she brought a dish containing **sanza**[242], **puris**[243], rice, soup and **kheer**[244] and other sundry articles to the Masjid. As soon as she brought them in, Baba got up at once, grabbed the plate and began to partake of the things zealously. Shyama and others were surprised seeing this. Shyama asked, "Baba, why this partiality to her? You reject the dishes brought by others. Why do you eat from her plate drawing it towards You?

Baba finished eating, washed His face and hands with water and came towards Shyama wiping His hands. He smiled like a little child and said, "Shyama, you do not know anything. You always see the external but not the internal. But I do not see thus, My assessment is different. The food that she brings is saturated with love. The same is not true for others who bring food. Moreover, in one of her previous births she was a merchant's cow. She yielded much milk and gave happiness to all. She died and was born in a gardener's family. In the next birth she was born in a Kshathriya family and married a merchant. Then she was born in a Brahmin family. I know her in all these births. Her heart is full of love. I have seen her after a long time and that is why I have so much love for her. Therefore, let Me relish her food."

Everyone heard these words with great wonder. She too was happy and began to massage Baba's feet. Baba too, began to knead her arms. Seeing this reciprocal service, devotees thought, "Oh! What a wonderful sight to see God and His devotee serving each other. Baba told her, "Child, always chant the *manthra* 'Rajaram'. Your life's goal will be gained by doing this. Human birth is rare. Moreover, Brahmin birth is even rarer. Therefore, utilise this valuable opportunity

---

242 Porridge.

243 A thin and flat cake made of wheat flour and fried in ghee.

244 Milk porridge.

and get liberated." Baba preached to her thus and she happily agreed.

ॐ P.R. Avasthe who had a lot of devotion to Baba was a judge at Indore. He was planning to get his son married. He kept four hundred rupees with his son and three hundred rupees with his wife and came to Baba. Baba called him and asked, "Child, will you give Me *dakshina*?" When asked how much, Baba said, "Forty rupees." He gave forty rupees to Baba. Baba asked forty rupees from his son and a few rupees from his wife too. Whenever they came for *darshan*, Baba repeatedly asked them for *dakshina* and thus took away all seven hundred rupees. They were left with only thirty rupees.

With the remaining thirty rupees they decided to go to their hometown and came to Baba to seek His permission. Baba asked Avasthe, "Child, will you give Me thirty rupees?" He was shocked and doubted how he would return to his hometown after giving the thirty rupees. He said, "Baba, do I have to give them?" Baba said, "Yes, you have to give it. Come on give." With great hesitation he gave away the thirty rupees which his wife had. He took Baba's blessings and walked away from the Masjid with a sad face. Bapu Saheb Jog came from behind and said, "Friend, you are very fortunate. Baba had accepted *dakshina* from you many times. Baba does not simply take anything. He returns tenfold what He takes."

Avasthe said, "I do not know all that. I am on my way to find a match for my son. I do not have even a paise in my hand. Except this, at present I do not know anything." Jog took out a hundred rupee note from his pocket and said, "Here, take this. A merchant of Bombay lost some valuable articles. He took a vow the he would offer one-fourth of their value to Baba, if he got them back. He got them back. As a result he came here and gave me six hundred rupees. So far

three hundred rupees were spent on Baba's name. If I give you a hundred rupees, he won't mind, neither will he ask for it to be returned. Anyway you are very fortunate. Since Baba took money from you thus, you will get an increment of fifty rupees per month from the Government. This is one hundred percent guaranteed.

Avasthe said, "It is impossible that I should receive an increment from the Government now. I don't believe it." He conveyed his gratitude for the money and left. As told by Jog, as soon as the summer vacation of the court finished, Avasthe got an increment of fifty rupees. Avasthe was extremely surprised with this incident. He realised that Baba's grace is incomparable.

ॐ A police sub inspector named Somnath S.D.Nimonkar came to Baba in 1912. Baba asked him for ten rupees as *dakshina*. He gave ten rupees to Baba. After six months, exactly on the same date, when he offered ten rupees to Baba, the Government increased his salary by ten rupees. He felt happy thinking that Baba blessed him by taking the *dakshina*.

ॐ Daji Hari Lele was a land record deputy inspector in Nasik. He started towards Shirdi. On the way at Kopargaon, he saw in a gazette that his salary was increased from one hundred and twenty five to one hundred and fifty rupees. He felt very happy about it and reached Shirdi. He went to Baba and was about to prostrate. Baba said, "Hari, give Me fifteen rupees." He replied, "Baba, I do not have so much at present." Baba said, "What a strange fellow you are! I have given you twenty five rupees yesterday itself. Go and somehow bring Me fifteen rupees." He got the amount from someone and gave it to Baba. Baba bestowed His grace first and later asked for *dakshina* as an indication. Baba is an embodiment of total love.

ॐ A devotee of Baba was accused of being a criminal in the lower courts. A lawyer named Dhumal appealed to the high court and charged the devotee three hundred rupees. The devotee agreed to pay the amount. With Baba's grace the devotee was proved to be innocent by the high court. He gave three hundred rupees to Dhumal. Dhumal came to Baba with that amount. Baba asked *dakshina* from him several times and took away all the three hundred rupees. Thus Baba declared "This case was not won with argument but by God's grace."

ॐ Once Upasini Baba's brother, Bala Krishna Govind Upasini Shasthri came to Baba. Baba asked him, "Child, will you give Me *dakshina*?" He said humbly, "Baba, at present I do not have any money with me." Baba said, "What is in your pocket? Give it." He said, "Baba, it is a silver watch. You can take it if You have no objection." So saying, he offered it to Baba. Baba took it and said, "Child, do not grieve that you have given it to Me. Do not think that you are at a loss." He said, "Baba, anything offered to You is never a loss. I do not have such thoughts."

Baba took the watch and gave it away to another man who was present there. He took Baba's blessings and left to Pune, where he was employed. A rich friend forcefully presented him with a golden watch. Since he gave a silver watch to Baba, Baba bestowed on him a golden watch in this manner. Baba accepts with one hand and gives with ten hands.

ॐ Vigurjar alias Bapu Saheb was going to Shirdi. Mrs. Kanethkar gave him a rupee and requested him to offer it to Baba. After he reached Shirdi, Baba began to ask him for *dakshina* everyday. He gave whatever Baba asked, but forgot about that rupee. After three days, Baba said, "What gentleman! I have been observing you since three days.

Whenever I ask you for *dakshina* you are offering Me your money and not the lady's money. Have you decided not to give it to Me?" He was surprised at Baba's omniscience. He offered the rupee and fell at Baba's feet. Thus Baba accepted *dakshina* and *prasad* from His devotees and uplifted them.

ॐ Babu Rao Boravke visited his uncle on his way to Shirdi. Babu had no earnings of his own and was young. As a result he had very little money with him. As one should not go to great souls empty handed, his uncle gave him a rupee to be offered to Baba. After reaching Shirdi, Baba asked him for a rupee. He said that he had no money with him. Baba said, "Do not speak lies. In your pocket you have a rupee given by your uncle. It is Mine. You are supposed to give that rupee to this fakir." He was surprised at Baba's words. He immediately took out the rupee from his pocket, gave it to Baba and saluted.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 23
"DENYING PRASAD AND DAKSHINA"

ॐ Mrs. Kanethkar was a devotee of Baba. Occasionally she used to visit Shirdi and have Baba's *darshan*. Hearing of Baba from his wife, Kanethkar went to Shirdi along with his family just to see the 'fun'. He had no faith in saints and great souls. As he was about to enter the mosque, Baba was abusing someone severely. Listening to this he said to someone present, "If He is really a Baba or a great soul, why does He act irascible like an ordinary person? Why does He use this dirty abusive language?" His clerk said, "Sir, do not think that way. Baba is truly *Paramathma*. We cannot comprehend the inner significance behind His deeds." Kanethkar said, "How can He, who loves wealth and hankers after it, be *Paramathma*? If He is really *Paramathma* tell Him to give away the amount that He has taken from my wife so far. If He does so, I will believe in Him."

As soon as Mrs. Kanethkar went to Dwarakamayi, Baba placed all the money that she had given till then, in front of her. He said, "Child, here is the money that I have taken from you so far. You can take it back." She was surprised at this and said, "Baba, why are You returning the money? Kindly take it." Baba said, "Mother, it seems great souls should not have desire for money, one fellow has a bad opinion about Me and is asking Me to return the money given by you. Take it." Kanethkar who was present there observed everything. He was wonder struck at Baba's omniscience. He understood that Baba was referring to him.

This *leela* proclaims that God does not accept wealth that is tinged with doubt. Charity without devotion does not

reach God but is returned. One should never test God but simply believe in Him. There is no other means in this world other than faith, which can help us attain God.

ॐ In Kanethkar's family, excluding his wife, no one was pure at heart. They did not believe in Baba. Once his wife and youngest daughter went to Shirdi. Mrs. Kanethkar offered a basket of grapes to Baba. Baba hastily took it since she gave it with devotion. But, within a few seconds, He took only four rotten grapes and pushed the basket towards her saying, "Mother, give this basket to your little daughter." She did not understand why Baba said so and why He returned the basket. After coming outside her daughter said, "Mother, as soon as you gave the basket to Baba, I thought, 'Oh God! She is giving away all the fruits to Him. Neither will He eat nor allow us to eat. He will distribute them to everyone' and felt very bad. May be Baba acted in accordance with my feelings." Unable to rectify her mistake, she became very sad.

God is concerned with the inner feelings and not the external. Without internal purity, external deeds are worthless. It is the feelings which take us to God and allow us to merge in Him. Purity of thought is the main thing to attain **Sathwa Siddhi**[245].

ॐ One person had a concubine in his house. As a result he caught venereal diseases. In spite of many treatments it was not cured. Someone told him about Baba. He heard that Baba took *dakshina* and warded off diseases. So he went to Shirdi. He had no devotion for Baba. He gave fifty rupees to Baba with a business mind thinking that Baba would take the money and cure him of his disease. Baba threw the money at him and said, 'What have I got to do with this money? Take your money back and give it to your concubine. I am not a prostitute to desire your money."

---

[245] Accomplishment of sathwa.

He was shocked by Baba's omniscience. Baba looked at all His devotees and said in a serious tone, "Children, what I desire and accept from you is the money earned by right means, which is the gross form of your devotion. Accepting it in that form, I remove your ignorance, sin, and *karma*. That is all, but, I never desired money from anyone. I will never desire money. What I desire is your heart and not wealth." Everyone learnt a lesson from this discourse.

ॐ A rich lady who did not know Baba's nature brought a plate filled with coins. She said, "Baba, kindly take this and accept me as your disciple." Baba immediately stood up and rejected her *dakshina* saying, "What! Is a person who is available by offering *dakshina*, a guru? If one controls the senses and acts diligently then *sadguru* appears in front of him. Coins are for those who worship the stomach and not for those who worship salvation. We need gurus who steal our hearts and not those who steal our wealth. I do not need all this *dakshina* and charity. Take it back," and walked out hastily. Everyone was astonished by this deed of Baba.

ॐ Some people belonging to a village commenced their journey to visit Baba. At the same time Baba was sitting amidst His devotees. Baba began to list out the sinful deeds performed by those people. Baba said, "How can wicked people, sinful people and people who are devoid of compassion and righteousness gain anything from Me? They hesitate to carry out meritorious deeds but desire meritorious results. They do not desire sinful results but perform only sinful deeds. How can such people gain meritorious results? Wicked people cannot get the result which good people get. They can never attain it." No one understood why Baba talked thus. Meanwhile, these people arrived. Then Baba said, "What I spoke so far was about these people." These people offered

lots of presents and *dakshina* to Baba. Baba rejected all of them. "I do not want even a single paise out of this. Take it away,"he said. Baba preached through this *leela* that He wouldn't accept anything from people who perform evil deeds without any fear of sin.

ॐ In 1890, Nana Saheb Nimonkar offered a ten-rupee currency note to Baba. Baba rejected it and said, "I am a fakir. What will I do with this money? A person who has connection with money is not a fakir. A person who is a fakir has no connection with money."

[Fifth day's perusal ends]

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 24

(SIXTH DAY'S PERUSAL BEGINS)

"DENIAL OF SUPERSTITIOUS BELIEFS"

ॐ Once during the afternoon *arathi*, Baba called a devotee named Balwanth Nachne and asked, "Did you have your meal?" He replied, "Today being *Ekadashi* I did not eat." Baba ordered him, "Go and have immediately." He murmured, "Baba, while all are fasting, is it proper for me to eat alone?" Baba began to pressurise him further by saying, "All these people are mad, why should you follow them? You go and eat." When he went to the wada for food, the person who served food said, "Even on *Ekadashi* day you are in such a hurry for food. I will not serve food till *arathi* is over." Saying thus, he went for the *arathi*.

Ignorant of what to do, Balwanth Nachne returned to the Masjid. On seeing him Baba asked, "Did you finish your meal?" He could not speak ill of the cook and so, he said, "I will eat after *arathi* Baba." Baba said in a bad tempered voice, "No *arathi*, nothing. Today *arathi* will commence only after you finish eating. Go immediately." The cook also heard these words and realised what Baba meant and went to the wada to serve food to Nachne. *Arathi* was offered after he had finished his meal.

ॐ On an *Ekadashi* day Jog asked Baba, "What should I bring for You today?" Baba said, "Bapu, bring onion fried rice for Me today." Onion was prohibited for Brahmins. Moreover, it was an *Ekadashi* day. Jog wanted to follow Baba's command, so he had it made and brought it to Baba. Baba was pleased with his job. He had some of it and asked the rest to be distributed to those present. Jog who usually

fasted on *Ekadashi* was ordered by Baba not to do so in the future. Baba's reasoning was that, customs, which do not help in spiritual upliftment, should be discarded. Only *sadhanas* which help in attaining *athma sidhi* should be practised. Fasting is beneficial for people who do *sadhana*, but does it help those who do no *sadhana*? For those, it is only trouble to the body.

ॐ Before coming into Baba's fold, Thathya Saheb Noolkar used to fast on *Ekadashi* days. After coming to Baba, Baba used to make him eat on every *Ekadashi* day and in this way Baba stopped him from fasting.

ॐ Mrs. Gokhale came to Shirdi with a letter addressed to Dada Khelkar from Mrs. Kanethkar. She decided to fast for three days in Baba's presence. On the previous day Baba said, "I will not allow anyone to fast on the Holi day." Mrs. Gokhale came to Baba along with Dada Khelkar. Baba ordered, "What is the need of fasting? Will you obtain God with an empty stomach? Go to Dada Bhat's house, make *puran polis*, feed his family members and yourself too." Dada Khelkar was also known as Dada Bhat. His wife was in her menses[246] on the Holi day. Therefore, there was no one to cook for them in the home. Baba's advice was very timely. With one solution two problems were solved. She followed Baba's advice and gave up her determination to fast.

ॐ In 1915 Balwanth Nachne came to Shirdi along with his mother-in-law and took a residence in Sathe's building. Dada Khelkar was lodged along with his family in an adjoining room of the building. Dada Khelkar was very orthodox. One day, Nachne's mother-in-law was cutting onions and Dada Khelkar scolded her, either because the peels flew into their area or due to the smell.

---

[246] Hindu women remain out of door for four days during menses.

Baba decided to teach him a lesson. That evening Dada Khelkar's grand daughter was suffering from burning eyes. Dada Khelkar went to Baba and sought His advice. Baba said, "Give a hot pack treatment with onion." "All the shops are closed now, from where shall I get an onion, Baba?" he asked anxiously. Baba pointed to Balwanth Nachne's mother-in-law and said, "Pray to her, she will give it to you." Dada Khelkar felt very bad because he had scolded her in the morning on account of onions, but now he had to ask for onions. Since there was no alternative, he asked her for onions. She recounted the morning episode to Baba and said, "Baba, if you ask me to give it to him, I will give." Baba asked her to give and she gave. From then onwards, Dada Khelkar discarded superstitious beliefs and followed only benign customs.

Though Baba was beyond all customs, though he did not practise the norms of the world, he never asked anyone to give up these. He only asked them to give up ignorant belief in the customs and follow only the harmless ones. Baba destroyed the ignorance latent in the customs.

ॐ Once plague epidemic broke out in the area surrounding Shirdi. With the fear that it would enter into Shirdi, the elders of the village made arrangements to cut off all links with outside villages. They placed an ordinance that no fuel-cart should enter the village as it was considered a bad omen. They even thought that plague would enter the village along with the fuel-cart. Anyone who disobeyed the ordinance would be fired, they commanded. One person not aware of the ordinance brought a fuel-cart into Shirdi to sell fuel. Baba bought some fuel for His *dhuni*. No one dared to question Baba. Nothing had happened to the village by this act of Baba. Plague did not enter Shirdi. People realised that this belief was a superstition.

ॐ Dixit began to follow the path of dispassion. As a *sadhana*, he wanted to give up his evening meal and live all his life with one meal a day. That evening when he went to Baba, Baba ordered, "Kaka, instead of taking one heavy meal a day, it is better to eat moderately twice a day. *Sadhana* cannot be performed either when one is hungry or when one is breathless after over eating. Therefore, eat a limited quantity twice per day. Have dinner prepared for the night and eat it." Dixit became successful following Baba's teachings.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 25
"DREAMS AND VISIONS"

ॐ M.W. Pradhan was a clerk in Bombay. His seven year old son became a victim of some disease and passed away. From then onwards he became downhearted and lost peace of mind. At that juncture, he came to know about Baba and His miracles through someone. He had never even seen a portrait of Baba. Perturbed by the thought that he could not even obtain a picture of Baba to see, he went to sleep. That night he had a dream in which he saw five *sadhus*. He asked them, "Who is Sai Baba amongst you?" One of them pointed to a *sadhu* among them and said, "He is Sai Baba." He immediately fell at Baba's feet and the dream ended.

After some days he went to Shirdi and had Baba's *darshan*. Seeing him Baba said, "I know him for a long time." So saying, Baba described his house, courtyard, trees etc. Listening to this Pradhan was surprised. Baba said, "Child, will you turn your life into hell by grieving over your dead son like a mad fellow? Just think for a while. Who are children? Who are parents? These bondages once created become halters. Break them and turn towards God. Leave the body to *karma* and offer the mind to the Lord. Then what remains is only bliss." By this nectarine teaching his mind attained peace. An inexplicable peace possessed him. It was all Baba's power.

ॐ Thosar was an employee in the customs department. In 1895, a great soul appeared in his dream. He did not recognise the person. He believed him to be his guru and began to adore him mentally. Once he listened to Dasganu Maharaj's *kirthan*. He heard about Baba in the *kirthan* and his heart jumped in joy. He went to Shirdi in 1918. He fell at Baba's

feet in bliss as he recognised Him as His God and guru who appeared in his dream. Baba blessed him lovingly. After a few days he took the vow of *sanyas* from Sri Vasudevananda Saraswathi Swami and became well known with the epithet "Narayanashram."

ॐ In 1916 a group of devotees of Samartha Ramadas journeying from Madras to Kashi, halted at Shirdi hearing Baba's glory. They came to Baba as they heard that Baba would liberally give money to *bhajan* groups. The group consisted of a man, his wife, daughter and sister-in-law. His wife was a pious devotee. But he craved for money more than devotion. This group sang beautiful songs in adoration of Lord Rama in front of Baba.

His wife was immersed in the *bhajan*. One day Baba gave her *darshan* as Lord Rama. Having obtained this vision, she sang in ecstasy. No one knew why she became so ecstatic. She related her divine experience to her husband. He pooh-poohed her saying that it was a hallucination. Seeing her unsullied heart Baba used to give her such visions now and then. Her husband discarded them to be her whims. He did not develop devotion towards Baba.

One day he dreamt that the police tied his hands and legs and put him in a dungeon. Seeing Baba standing there, he prayed, "Baba, save me." Baba said, "This is the effect of your *karma*. You have to face it, there is no use shouting." He prayed, "Why don't You, being omnipotent, destroy my *karma* and protect me." Baba asked, "Do you have that faith in My power?" He began to weep saying, "Yes, I have it, Baba." Baba asked him to close his eyes. He did so and on opening them he found himself free and saw the police lying dead by his side.

He was happy that he was free. Baba said, "Child, when the superiors come, they will punish you for killing

them. Why are you delighted over it?" Afraid of Baba's warning, he again fell at Baba's feet crying, "Baba, I have full faith in You. You alone can save me now." Baba consoled him saying, "All right close your eyes once again." He did so and when he opened them he saw that he was free from all shackles and difficulties. Then happily, out of love, devotion, and gratitude, he fell at Baba's feet just like a child lying on its mother's lap. Baba lifted him up and asked, "Is there any difference between this *namaskar* and your previous ones?" He shed tears of joy and replied, "Baba, my former *namaskars* were offered with the object of receiving money from You and having my problems solved. I did not offer them the way I would offer to God. But, You are my everything now. I do not want anything other than You. I am now offering this *namaskar* with total surrender."

After coming to Shirdi, assuming Baba to be a Mohammedan, he thought, "Being a Hindu, how can I prostrate to a Mohammedan?" Recognising his thought, omniscient Baba said in his dream, "You assumed Me to be a Muslim. All right. Then why are you worshipping **Panja**[247], **Tabut**[248], and **Kadbibi**[249] who are worshipped by Mohammedans? On one side you are adoring Muslim deities and why do you neglect Me, assuming Me to be a Muslim?" He asked Baba to forgive him and said, "Baba, I am ignorant. Kindly forgive me. Forget my past actions. I have no such doubts at present. I have one desire. I want to see Samartha Ramadas. Shower Your grace on me, forgive all my follies and grant me that vision." He prayed thus with devotion. Baba asked him to turn around and look. When

---

[247] A prepresentation of the hand, an indication of Prophet Mohammed, his daughter-Fatima, her husband-Ali, and their two sons-Hussain and Hasan.

[248] A coffin.

[249] Prophet Mohammed's youngest daughter, Fatima.

he turned he found the beautiful form of Samartha Ramadas smiling at him.

After this he asked Baba, "Baba, what is Your age? You look very old." Baba said, "What! Do you say that I am old? Just run a race against Me and see." Saying this, Baba began to run and he too followed. Baba disappeared in the dust raised by His footsteps while running, and the man woke up. After this all his doubts vanished and true devotion arose in him. The next morning when he went to see Baba, Baba gave him two rupees and sweetmeats with blessings. From then onwards, desire for wealth disappeared and desire for God developed in him.

ॐ Chinna Kisthna Raja Saheb was a great devotee. He was invested with the sacred thread at the age of eight. From then onwards he practiced *japa* of the Gayathri Manthra with great pleasure. He would sit still in one position for hours together and perform *japa* and *dhyana*. He did thus for twenty-one years. But, he had no guru. In 1910 he had a dream. He had the vision of Lord Narayana. The Lord smiled at him and the dream ended. After an hour he had another dream in which he was separated from his body and was looking at it. At that time he saw Lord Narayana and another person next to the Lord. Lord Narayana showed him that person and said, "Child, He is Sai Baba. He is a resident of Shirdi. He is yours. Surrender to Him." So saying, he disappeared.

This dream ended and within a few minutes he had another dream. In this dream, floating through the air, he reached a village. He asked someone, "Where have I come?" The man responded, 'Shirdi'. He asked him, "Is there a man named Sai Baba here?" He said, "Yes, come with me, I will take you to Him." So saying, he took him to the Masjid where Sai Baba was found sitting. Baba was sitting casually

with His legs stretched. He went and prostrated at Baba's feet. Baba lifted him up and said, "Have you come, My child? You have come for My *darshan*, but I have been longing for your *darshan*. I am your debtor. I was supposed to come for your *darshan*." Saying thus, Baba hugged him affectionately and the dream ended.

After some days he went to Shirdi. At that time as he saw in his dream Baba was sitting with His legs stretched. To his utmost surprise Baba resembled the same form he saw in his dream. There were many people in the Masjid at that time. As Baba moved freely with the crowds, he had a doubt that Baba might be an ordinary man. Baba being omniscient realised this and said, "Why take pains and come from such long distances to have *darshan* of an ordinary person?" No one understood these words. He realised that these words were meant for him. He realised that Baba was omniscient Lord Narayana and fell at His feet.

He felt bad that Baba did not hug him as in the dream. He sat in the Masjid for several hours. In the afternoon everyone dispersed, but he remained there and approached Baba with devotion. Baba then drew him closer and hugged him lovingly. Baba said, "Child, you are My child. When there are crowds I keep My children at a distance." Even otherwise there are chances of getting ruined with ego. He felt happy and offered *sashtanga namaskar* to Baba. He adored Baba as God and guru, and was transformed.

ॐ In Harda, a person named Sadhu Bhayya used to go on an evening walk along with his friends to the bazaar. Once, Baba appeared there, gave him silver toothpick and vanished. No one believed, when he told this to his friends. One of them wrote a letter to Shyama asking him to find the truth from Baba and then send him a reply. Shyama enquired Baba and replied that it was a fact and that Sadhu Bhayya should visit Baba.

Sadhu Bhayya went to Shirdi and offered *sashtanga namaskar* to Baba. Baba lifted him up lovingly and said, "Sadhu, relate your experience to Bade Baba." As he finished relating his experience, Bade Baba began to weep and said, "Baba, You always gave me money. But, You never gave me Your divine vision, as You gave Sadhu Bhayya." He wept and fell at Baba's feet. Baba said, "Each one receives what they desire. I am very near to those who give up all desires and divert their minds towards God. I am always with you, but you never recognised Me. Watch Me and you can reach the goal (Myself)." Thenceforth, Bade Baba gave up desire for wealth and developed desire for God.

ॐ Once a person belonging to the Prarthana Samaj visited Baba. The samaj did not accept idolatry. As a result he never had faith in deities, *sadhus* or saints. He asked Baba, "Baba, You are shouldering everyone's burdens. Can I too, put all my burdens on You and remain peaceful?" Immediately Baba said, "Why not? Anyone can give Me their burdens. You too give Me yours, I am ready to shoulder them." He asked, "Is Your grace showered on all equally?" Listening to this question, Baba became furious. He said, "Isn't breeze blowing on all equally? Isn't the sun giving light to all equally? Aren't the five elements available to all equally? When God's creation is available to all equally, why doubt about God? Doubts lead to destruction. Therefore have faith and put an end to doubts."

He was transformed by this teaching of Baba. Devotion sprouted in him. But, he did not know which deity he should adore. He wished Baba to suggest a form. Baba realised this and gave him the *darshan* of Goddess Annapoorna when he looked at the hearth. He was surprised by this vision and looked again and again. He had the same *darshan* several times. Being surprised he turned to Baba who was laughing. He became very happy that Baba blessed him with the divine

darshan. He recognised the form as Goddess Annapoorna, as She appeared near the hearth and began to worship Her. Truly speaking Lord Sai is the universal mother and universal father. He is an embodiment of all deities and transcends all deities.

ॐ Mahalsapathi went along with a few devotees to a village named Jajuri with a palanquin for the **uthsav**[250]. Seing everyone being scared that they would be attacked by cholera, Mahalsapathi leaned against the palanquin in melancholy. And all of a sudden he found Baba smiling there when he happened to turn around. Baba vanished within seconds. He realised that Baba was with them. He gained courage and told this to others. Then everyone participated in the *uthsav* with enthusiasm and zeal. After they returned to Shirdi, Baba smiled and said, "Why should people, who perform divine works, fear? Did the *uthsav* go well? To remove your fear, I had to come there." Everyone rejoiced listening to this.

ॐ Once, Anna Chinchinikar was on his way to Shirdi. He told some of his relatives to take care of his wife. Plague entered their village. All her relatives ran away leaving her alone, fear stricken of the disease. Poor woman! She did not know what to do. She began to think of Baba incessantly. Baba appeared to her twelve times and said, "I am with you. No disease can approach you. Be fearless. I am your relative and protector." Baba boosted her courage. How fortunate! She is a great woman who obtained Baba's *darshan* twelve times.

Baba said to Chinchinikar at Shirdi, "I went to your house several times." He could not understand what Baba meant. After reaching his home, he heard everything from his

---

[250] Festival.

wife and then understood what Baba meant and was exhilarated.

ॐ Keshav Rao of Ukrool visited Baba very often. Whenever he went to Baba, he would request Baba to visit his village once. Once when he requested Baba thus, gave him a portrait of His and said, "Have a temple constructed to it in your village. That is Shirdi for you. From now onwards you need not come here. For your sake and for the sake of others, I shall stay there." He did as per the instructions and came to Shirdi. Seeing him Baba said, "I have come to your village, why did you come here?" Later Baba said, "Shirdi is your original abode. At present that Shirdi is in your village."

Keshav Rao said, "Shouldn't we experience this fact Baba?" Baba said, "It will be experienced." As foretold by Baba, many people began to have divine experiences in that temple. Many people had Baba's *darshan* there. They saw Baba opening the door in the night, wandering around, then going back into the mandir in the morning, and closing the doors. Keshav Rao saw Baba many times in that temple.

ॐ In 1912, doctors decided to operate on a devotee named Dhumal, who was in a critical condition. Before being anaesthetised he wished he could see Baba once. Immediately, Baba being all compassionate was found sitting on a chair near his head. Baba lovingly stroked his hair like a mother. He said, "Sai, Sai" and became unconscious. The operation was performed. By Baba's grace he soon recovered.

ॐ In 1911, Balwanth Khojakar went to Shirdi. He had Baba's *darshan* to his heart's content. After taking leave he once again felt like seeing Baba. As the crowds were large in number and since he already took leave, he moved forward with the same desire in him. Omniscient Baba recognised his desire and appeared to him at the Lendibagh and said, "Child, are you going? All right go. I am always with you." Baba,

like a small child stood behind a bush bending towards him and smiling. He blessed him and sent him away. He was extremely happy with this. Baba had given him *darshan* in response to his desire, and so he joined his hands in reverence to Baba's love.

ॐ Baba would give *darshan* to His devotees in many different forms. In 1914, a devotee named Regey invited Baba to attend his daughter's marriage. Baba said that He would come in time. At the right moment of the marriage they got Baba's *udi* and a letter with Baba's blessings, by post. It was written in that letter that *udi* should be placed on the couples' foreheads. At the same time a fakir came there and asked Regey's father-in-law one paise as *dakshina*. Being very busy with the function, he did not give the fakir *dakshina*. Regey came to know of this later and was disturbed, he suspected that it might have been Baba who had come in that form. He prayed to Baba, "If Baba is compassionate, he should forgive our folly and come tomorrow and accept *dakshina*." Baba heard his prayer, came again, accepted *dakshina*, and went away blessing him.

ॐ Dev's mother of Dahan village completed two hundred religious rites and decided to do **santharpana**[251] to the Brahmins. He wrote a letter to Baba requesting Him to come on this occasion. Baba saw it and said to Jog, "Write to him that yourself, another person and I will definitely come to the feast." Jog wrote as Baba had directed him to. Everyone doubted that Baba would go there as he never left Shirdi.

Before Dev wrote the letter to Baba, a *sanyasi* had come to him, professing to work for the cause of the protection of the cows. He sought his aid in collecting funds for the cause. Dev requested him to come after two months, as they

---

[251] Feast on some ceremonial occasion.

were already busy with another charitable cause. On the day of the **udhyapan**[252] ceremony the *sanyasi* came at about 10 A.M. to his house and said that he had come for food and not for money. He also said that he would come in time along with two more people. Later, the three came exactly at mealtime and after having fed, went away.

Dev wrote a letter to Shirdi complaining that Baba had broken His promise. Jog took the letter to Baba, but before even looking at it, Baba said, "He says that I promised to come but deceived him. That is the content of the letter." Later Baba said, "I really went to have a meal in his house. I even took two people along with Me. But he did not recognise Me. In order to help him recognise Me, I said that I did not come for subscription money but for food. I even told him that I would come with two others in time. Even then he could not recognise that I had come. I went and had food as promised. What more could I do?" Jog communicated Baba's reply to Dev. Dev realised his mistake and repented. Both he and his mother felt happy that Baba attended the feast.

ॐ In 1909, Nachne's brother was admitted in a hospital in Bombay to undergo a complicated surgery. All his family members at Dahan were worried about him. At this time a *sadhu* came for alms to their home. As lady's finger curry should not be served to *sadhus*, Nachne's sister-in-law prepared some other curry and gave it to him. But the *sadhu* insisted on lady's finger curry and ate it. After eating he said that the operation in Bombay was successful and there was no pending danger. Everyone was surprised by these words.

That evening, after the operation was over at Bombay, his father came back to Dahan. He said that the operation was

---

252 A concluding rite of any religious observance.

successful and he was out of danger. As soon as the operation was over, a *sadhu* came there, touched the patient, and said that he would get well very soon and blessed him. Nachne's friends said that this was all due to Baba's grace. Nachne's family members heard about Baba for the first time. Later Nachne went to Shirdi along with his friends.

Baba saw him and said, "I know him and his family members for a long time. When his brother was hospitalised in Bombay, I had gone to their house for food. His sister-in-law did not give Me lady's finger curry until I prodded her to give it. I appeared in the hospital at Bombay to his brother and father and returned after blessing the patient." Nachne was surprised listening to these words. He shed tears of joy mindful of compassionate Baba, who showered His grace on them even before they knew Him.

ॐ Purandhare wrote a letter to Baba asking Him to decide an auspicious time for entering into his newly constructed house. He requested Baba to come at that time. Baba sent a reply saying that the house should be inaugurated on a particular Thursday. He also mentioned that He would definitely come at that time. On that day they were entering the house in a procession holding a portrait of Baba. At Lord Datha's temple, Baba appeared to him and walked along, to the new house. Baba remained there till the portrait was installed in the new house, and then vanished.

ॐ Baba often gave *darshan* to Adam Dalali in various forms. Once He came in the form of a Brahmin and asked for *dakshina*. Adam Dalali gave Him two annas. Once He came in the form of a marwari and said that He was hungry. Adam Dalali gave Him four annas and asked Him to eat in a marwari hotel. Later when he went to Baba, Baba pointed him out to others and said, "When I went to him in hunger, he gave Me four annas and asked Me to eat in a marwari hotel." Once Adam Dalali said, "Baba's power to manifest

Himself in several forms by His mere will is more astonishing than His omniscience." Is it difficult to take up names and forms for the Lord of the universe who created the whole universe?

ॐ Gouli Bhuva, who was ninety-five years old, would spend eight months in Pandari with Lord Vittal and four months doing penance on the banks of river Ganga. During the journey between the two places, he would first visit Baba. Once when he came to Shirdi, Baba appeared to him as Lord Vittal. Seeing the divine vision, the old devotee proclaimed happily that Baba was Lord Vittal.

ॐ In 1913, Raghuvir Purandhare was on his way to Pandaripur along with his mother. During his journey he stopped to visit Baba. After spending two or three days with Baba he sought Baba's permission to proceed to Pandaripur. Baba did not give him permission. His mother began to pester him to go to Pandaripur. But Baba was not permitting them to leave. When they came for *darshan,* Baba questioned his mother in jest, "When are you going to Pandaripur?"

One day, they took a firm decision to go to Pandaripur and came to Dwarakamayi to seek Baba's permission. Omniscient Baba knew their determination and granted them the *darshan* of Lord Vittal along with Goddess Rukma. Their joy knew no bounds. Later whenever Baba asked them, "When will you go to Pandari?" they replied, "To us Shirdi is Pandaripur, You are Rukma Vittal."

ॐ There was a doctor who was devotee of Lord Rama. One of the devotees of Baba asked him to come to Shirdi for Baba's *darshan*. The doctor said, "I will not salute to anyone other than Lord Rama. Moreover, I will never bow down to Sai, a Muslim fakir." If you don't force me regarding this, I shall come." His friends agreed not to force him and he came along with them to Shirdi.

As soon as they reached Shirdi and went to the Masjid, the doctor was the first person to fall at Baba's feet in bliss and ecstatic devotion. His friends were surprised and they asked, "What is this? You resolved not to bow down to Baba, why did you fall at His feet now?" He replied, "I saw Lord Rama on that seat. In that ecstasy I went forward and prostrated to Him. As I got up I found Baba again. Out of ignorance I could not comprehend the truth that Baba is Lord Rama. There is no doubt about it." Everyone reveled noticing this transformation caused by Baba's grace.

ॐ In 1911, on **Margashira Pournima**[253] at 5 P.M. Baba suddenly cried out, "I am having delivery pains. You all leave the Masjid." Baba chased everyone out of the Masjid. That day was the sacred day when *paramaguru* Lord Dathathreya incarnated. Later after two or three hours, Baba allowed everyone to come into the Masjid.

Among the devotees there was a devotee of Lord Datha named Balwanth Khojokar. He had a vision of the charming little Lord Datha with three heads in Baba's place. After a few seconds Baba was seen again. Joyfully he related this experience to all. Everyone eulogised, "Baba is Mother Anasuya, Baba is Lord Datha. Baba is Maharshi Athri. Baba is the embodiment of all deities and transcends all the deities. He is *Parabrahma*." Baba, unaffected by this praise remained smiling like a small child.

ॐ Bala Saheb Binnewala was a devotee of Lord Datha. He knew nothing other than Lord Datha. Once unable to deny Nana Saheb Chandorkar's request, he came to Shirdi. Throughout the journey he thought, "How can I prostrate to Sai, a Muslim fakir?" As he reached Shirdi and went to the Masjid, he saw Lord Datha instead of Baba. Seeing that

---

[253] The full moon day in the month of Margashira, the birth of Lord Datha.

beautiful, divine form he fell at His feet in joy. After he rose he saw Baba there smiling at him. He adored Baba from then onwards with full faith and accepted Baba as Lord Datha.

ॐ Nana Saheb Nimonkar used to serve Baba. Once when he went to another village, he left his son, Somnath, behind to serve Baba. Once while Baba was on His seat and Shyama on the steps Somnath saw Maruthi instead of Baba. In that ecstasy he exclaimed, "Shyama, look at Maruthi." Maruthi is Sai and Sai is Maruthi. From then onwards he began to adore Baba as his chosen deity.

ॐ Sadashiv Joshi would attend *arathi* at Sathe wada while he was at Shirdi. Once for three consecutive days he had *darshan* of Narasimha Swami in the place of the Baba's portrait. Later he sought Baba's permission to go back to his hometown. Baba agreed and gave him *vibhuthi* and sweetmeats. He kept aside the *prasad* to give it to his family members. Baba realised this and asked him to eat it. "What about people at home?" he thought, while eating it. Baba realised this and gave him eight annas saying, "Child, purchase sweetmeats from any shop in Shirdi. All the articles sold in Shirdi are My *prasad*. Do not have even an iota of doubt in this."

Shirdi is sanctified with the air that touched Baba, with the dust of His feet and His nectarine words. Everything in Shirdi is His *prasad*. There is no room for doubt about this fact.

ॐ One day Mahalsapathi's son Marthand was sitting near the gate to the Khandoba temple. Suddenly he had a vision of Baba. He got up and stood joining his palms. Baba went into the Khandoba temple and merged into the idol. Seeing this Marthand was surprised. He searched for Baba in front, behind, and all around the idol, but could not find Him. After sometime, he saw Baba coming out of the idol. Baba hastily

walked a distance and vanished. He realised that Baba was Khandoba and Khandoba was Shiva.

ॐ Bapu Saheb Jog was a devotee of Akkalkot Swami Samartha. Realising that Baba and Swami Samartha were one and the same, he surrendered to Baba. He would offer *arathi* to Baba everyday. He used to pray regularly to Baba to grant him the *darshan* of Swami Samartha. Baba used to just smile and remain silent. One day, he showed his displeasure. He was obstinate and declared that he would not offer *arathi*. Baba consoled him saying, "Bapu, offer *arathi*. You will see Him." Jog agreed and began to give the *arathi*. During the *arathi* he had the divine vision of Swami Samartha. He gained ecstatic bliss seeing the beautiful auspicious form. He gave *arathi* to Baba with trembling hands and tears in his eyes. Everyone asked, "What is it? What happened?" He said, "Baba showered His grace and has granted me the *darshan* of Swami Samartha after such a long waiting." Baba is the cosmic form of all *sadhus* and ***sathpurushas***[254].

ॐ In February 1918, a devotee named Bapuji Shasthri gave a ceremonial bath to Baba's lotus feet with the sacred water of the Ganges. He sought Baba's permission to go to Sajjanghad for **Dasnavami**[255]. Baba said, "I am there and here too." Later, on the morning of Dasnavami, in Sajjanghad he had the physical *darshan* of Baba there. He rejoiced realising that Swami Samartha was Baba and Baba was Swami Samartha.

ॐ Once a devotee named Lakshmi Bai Thukaram Shinde was sitting near the dhuni leaning against a pole. Baba questioned her, "Lakshmi, did you ever see the snake which comes here everyday?" She said, "No. Baba, I have not seen

---

[254] Noble men.

[255] The ninth day of the waxing of the moon in the month of Magha is celebrated as the birth of Swami Samartha.

it." Later she served food to Baba. While Baba was having His food, a snake came from somewhere, crawled on His back, and wrapped itself around His neck like a garland. Seeing this she screamed, 'Snake!' Baba said, "It will not harm anyone. Do not be afraid. Within a few seconds it will go away on its own to *thulasi brindavan*." At the time, Baba appeared to her as Lord Shiva. Later the snake left on its own.

ॐ Baba loved the Lord's name and *kirthans* related to God. As a result Baba once called Dasganu and said, "Ganu, do the *namasapthaham* once." As Dasganu was very close to Baba, he said. "Only if You promise to grant me the *darshan* of Vittal within these seven days, will I do the *namasapthaham*." Baba placed His hand on His chest and said lovingly, "Ganu, do it with love and devotion, you will surely have the *darshan*. Thakore of Thakurnath, Pandaripur of Vittal, Ayodhya of Lord Rama, Dwaraka of Lord Krishna are here at Shirdi. One need not go anywhere. Vittal is here. When the devotee calls with love and devotion, Vittal will manifest Himself here.

By the time Dasganu finished the *sapthaham*, Baba gave him *darshan* of Vittal and bestowed supreme bliss on him.

ॐ Once, when Kaka Saheb Dixit was in meditation, Baba appeared to him as Lord Vittal. Later when he came to Baba, Baba said, "What? Did Vittal Patil come? Did you see Him? He is a very truant fellow. Catch Him tightly, do not let Him go." Understanding what Baba meant, Kaka rejoiced.

ॐ Captain Hate, who lived in Bikaner, was a great devotee of Baba. Once, Baba appeared to him in his dream and asked, "Hate, did you forget Me, child?" He replied, "Baba, can the child forget its mother? If so how and by whom will it be protected?" Saying so, he went into the garden, took out a

fresh bottle gourd, and prepared curry. As he got ready to offer it along with *dakshina* to Baba, Baba disappeared. The dream ended with this.

He decided to offer these items to Baba. He sent twelve rupees by money order to a friend of his at Shirdi asking him to offer ten rupees to Baba and make bottle gourd curry with the remaining two rupees. His friend could not get bottle gourd at Shirdi. Meanwhile, a woman came with a basket on her head, selling bottle gourds. He bought one, had the curry made and took it to Baba. That day Baba ate this curry with great delight and did not touch any other dishes. Hate became glad when he was informed of this through a letter by his friend.

ॐ Balaji of Newase was a devotee of Baba. One evening a big snake entered his cow shed and began to hiss. The cattle were fear stricken. Seeing the scene even the inmates of the house were afraid. Balaji thought that Baba came in the form of the serpent. Placing cow's milk in a silver container he sat there unperturbed and said, "Baba, why do you scare everyone by hissing? Is it right on Your part to frighten Your children thus? Have this milk and be calm." The serpent drank the milk and disappeared. It was not found even after a thorough search. At this time, Raghu Patil of Shirdi was present there. He was surprised by this incident. Baba's *leelas* are beyond comprehension. He alone knows the inner significance behind His *leelas*.

ॐ Once, Shyama went to Baba and said, "Baba, are Vaikunt, Sathyalok and Kailash really present? Do Brahma, Vishnu and Maheshwara really exist? If so, kindly show them to me." Baba asked Shyama to close his eyes. As he closed his eyes, Baba showed him Brahma at Sathyalok, Vishnu at Vaikunt and Parameshwara at Kailash. Later Baba said, "Shyama, the *Puranas*, *Shasthras*, *Upanishads*, and *Vedas* are

not false. These are all written by the *rishis*. *Rishis* see the truth and propagate it. At least now, have you convinced yourself that matters related there in are true? Worldly education, administration, and civilisation have ruined our traditions and culture. Present education which is meant only to fill the stomach is barking that the *Puranas* and *Vedas* are untrue. Do not get influenced by it, always have faith in the *Vedas*, *Shasthras*, *Puranas* and *Upanishads* and uplift yourselves and become liberated."

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 26
"SPIRITUAL UPLIFTMENT"

ॐ A person named Bala Bhate worked as a mamalathdhar in Kopargaon from 1904 to 1909. He had no faith in *sadhus* and saints. Moreover he would abuse those who had faith in them. He was a man who enjoyed pleasures. Most of his friends were Baba's devotees. He would jeer at them as mad fellows. He would mock them by saying how these mad fellows (friends) were following another mad fellow (Baba) calling Him God and were becoming crazy. His friends heard his words and suggested, "Have Baba's *darshan* once and then form an opinion." One day he agreed with his friends and went to Shirdi along with them.

He spent five days with Baba along with his friends. On the sixth day Baba called him near and covered an ochre coloured cloth around him. After a few minutes He removed it. From then on, an unimaginable change came over him. He was totally against worldly deeds. Desire for job, earnings and pleasures totally disappeared. In spite of his friends' persuasion he did not return to his job. Thinking that he would resume the job after a few days, his friends some how made him sign his name and had the leave sanctioned. He did not join even after that and remained at Shirdi.

"From the time Baba covered the ochre cloth around me, I have lost all interest in the world," said Bhate to his friends. Bhate began to read the *Upanishads* and other such epics. He would serve Baba too. Bhate's family members came and pleaded with him to return but he did not leave Shirdi. They stayed for some days and went away. Bala Bhate was fortunate enough as he spent the remaining part of his life with Baba and breathed his last there.

If God wills, He can bestow anyone with anything. God is all powerful. He has everything with Him except 'impossibility'. If He wills, omnipotent Baba, an incarnation of the supreme soul can take anyone to spiritual heights.

ॐ Sheik Abdullah came to Shirdi with a lot of devotion to have Baba's *darshan*. Baba, on seeing him, said, "Abdullah, this life is transcient. No one lives on this earth permanently. All of us have to drop this body one day or the other. House, lands, wealth, relatives all these come in the middle and disappear. They are all illusions. Attachment towards these leads to sorrow. The body does not become eternal, in spite of offering food, drink, and comforts to it. Develop the vision of God and give up the vision of the body. Sacrifice leads to eternal bliss. Isn't that so?" Hearing these words which were filled with power, he did not utter a word. He began to inquire and went away in silence as a renunciant. After twelve years he became an **avadhootha** or **sidha purusha**[256].

ॐ A devotee named Anwar Khan lived in Bhopal. Once, he came to Baba out of dispassion and fell at His feet saying, "Baba, have mercy on me. See that I have no worldly bondages. I do not want this world and its pleasures. See that I am always immersed in Your thought." He prayed sorrowfully with devotion. Baba heard his lamentation and gave him as *upadesh* a sentence from the first chapter of the Quran. Baba asked him to repeat it 101 times at midnight staying in the Chavadi. After some days Baba asked him to read another chapter called 'Davooth'. Doing *sadhana*, he stayed in the Chavadi for twelve months. During this period he underwent a great spiritual upliftment. Later Baba called him, gave him *kowa* as *prasad* and ordered him to go to Baghdad in Arabia. He didn't have enough money to go

---

256 Sage.

there. When he conveyed this matter to Baba, Baba said, "All arrangements will be made, just proceed with faith."

With Baba's blessings he started off to Baghdad with the small amount of money that he had. After he reached Bombay, by Baba's will, a person named Khasim arranged for his journey to Baghdad. He realised that this was Baba's grace and happily went to Baghdad and did the *sadhana* suggested by Baba.

ॐ Chinna Kisthna Raja Saheb firmly believed that Baba was everything for him, God, and guru. One afternoon, Baba summoned him and hugged him lovingly. Baba said, "Child, I am handing over to you the keys of My boundless treasure house. I will give you whatever you want. I shall make you a king if you want." He asked, "Will You give me whatever I ask for?" Baba said, "Yes, I will give it. Ask for it." Listening to this he said, "You should never leave me in this birth and also in the coming births. You must always be with me as companion and as a shadow." Baba laughed at this and said, "Is that all? Your desire will be fulfilled. I will always be with you. I shall look after your life as it is Mine." From then onwards he began to feel Baba's presence always. He conveyed this to his friends. As an evidence to this fact, he related sometime later an incident that occurred in his life –

Some days after this incident, his daughter passed away. His wife began to cry bitterly, unable to bear the separation from her daughter. He tried consoling her saying, "Why do you weep? *Karma* has to be faced. Whatever Baba does is for our own good. What is it that He does not know?" But she gained no peace. Meanwhile, Baba appeared to him and said, "Child, decide whether you want Me or your daughter. If you want your daughter, I can give her. If you want Me, I will provide you with everything." His heart melted with Baba's divine vision. With a choked throat he

said, "Baba, I do not want this illusory world. You are my mother, father, guru, God, and everything. I do not want anything that is not You. I do not want anything that keeps You away from me." So saying, he fell at Baba's feet. Baba said, "All right, do not weep. I am here to help you reach the goal." Having spoken thus, Baba disappeared. After this, he developed dispassion and attained spiritual development.

ॐ Dasganu was a devotee of Baba. He worked as a Hawaldhar in the Police Department. He was very fond of dramas, magic shows and fun shows. He gave up all those habits because Baba warned him that these strengthen attachment to the world. Baba said, "Give up your job and be immersed in thoughts of the divine." But he could not leave his job, as he was interested in it. Baba would always question him, "When will you give up your job?" He would give a vague answer and escape. One day Baba said, "He will not give up his job, unless he is whipped." As he was very much interested in his job, he wrote an exam for a promotion and passed it. Baba came to know of this and said, "You will not get that job." It happened exactly as predicted.

In 1889, Dasganu along with three others spied on a dacoit named Kanabhil. This dacoit along with his gang suddenly appeared and killed the three policemen. He threatened Dasganu and left him alive with Baba's instigation. Dasganu was very frightened by this incident. Once again news came that this dacoit was wandering in a mountainous region. Many policemen surrounded the mountain. He escaped after a big fight with the police, in which several police were killed. Thinking that this resulted due to Dasganu's carelessness, Government decided to punish him.

Realising this a little earlier, he applied for leave from his job. He was afraid that Government would punish him. He repented for not resigning his job when Baba advised him

to do so. He went to the Godawari, took a hand full of water and vowed, "Baba, if You save me from this danger, I shall give up my job." With Baba's grace, the Government forgave him. No punishment was given to him. As a result, attachment for job tied him up again.

The Government transferred him to another place. To go to that place, he had to go via Shirdi. Lest he met Baba at Shirdi, he feared that Baba should ask him to resign. So he avoided the Masjid and was moving ahead. Baba crossed his path at the Lendibagh and took him to the Masjid. Dasganu almost cried, "Oh God! What a calamity has befallen me!" Unable to do anything he hung his head in shame, folded his hands, and sat in front of Baba. Baba said, "Ganu, who is the one who promised that he would give up his job holding the holy Godawari waters? It is better to give up one's life than to give up one's promise." He was happy at Baba's omniscience, but unable to give up attachment to the job, he said, "Baba, within a few days I am going to resign." So saying, he escaped for the time being. Baba said, "If everything goes on in your favour, how will you listen to Me. All right go. I will take care of everything."

A few days after taking leave of Baba; Dasganu once again got entangled in a problem. A policeman who worked under him pocketed government money, which was collected from a criminal. As the money was not handed over in time, the Government temporarily removed him from the job and began to investigate into the matter. Dasganu realised that now punishment was inevitable. He took a vow that this time if by Baba's grace he was not punished, he would surely give up his job. With Baba's grace, the Government forgave him. Unlike before, he immediately tendered his resignation in 1903.

As soon as he was relieved of the burden of his job, he happily came to Baba. Baba blessed him and said, "Stay in Nanded in the Nizam State." He asked Baba, "Baba, I have given up my job. How should I live now? How should I protect my family?" Baba said, "Why should you look after them. I will take care of everything. You go." With Baba's grace some of his friends at Nanded and some devotees of Baba gave him fertile lands at cheap rates. This became his source of livelihood. Dasganu was a good writer, singer, orator and **Haridas**[257]. To listen to his nectarine **Harikathas**[258] people used to come in large crowds. Thus Dasganu became fearless and totally dedicated his life for spreading the message of God. Initially it was through him alone, that Baba's glory was spread. He wrote many *kirthans* on Baba. Later with Baba's grace he became a *santh* and came to be known as Dasganu Maharaj. Thus he was spiritually uplifted and was liberated.

ॐ Shyama was an outstanding and intimate devotee of Baba. Once Shyama said in jest to Baba, "Baba, You are giving each one whatever they desire for, be it money, jobs, or children. But have You ever given me anything? Anyway what can You, who wears torn clothes, sleeps on sacks, and wanders around begging alms, give me?"

Baba looked at Shyama and laughed like a mother. He said, "Shyama, only that which is suitable to a person should be given. What is good for you is known to Me. I will give you that. Money, grains, fame, prestige, authority and position are not suitable for you. What has to be given to you, and what I have decided to give you is something different. All these are worthless in front of that. Have you understood?" Shyama smiled and remained silent.

---

[257] A person who narrates the stories of God.

[258] Kirthan or narration of stories of God.

Whatever Baba said, was shown in action. Once a Sindhi merchant was about to give gold coins to Shyama. Baba intervened and got angry with the merchant. Baba said, "What man? Haven't you got anyone better than him in this world to offer it to? Why are you giving to this mad fellow? Keep them with yourself." Baba stopped him from giving the money. Baba gave him books like Eknath Bhagawath and Vishnu Sahasranama. He also gave him silver *padukas* to be worshipped. Baba never gave worldly things to Shyama. If anyone wanted to give to him, they were stopped from doing so. Baba would never give hot food stuffs to Shyama. After everyone left He would give him sweetmeats or fruits. Baba's heart is a mother's heart. Therefore with His true love He uplifted many people spiritually.

ॐ A devotee named 'Narayanashram' took a room in Shirdi and began to stay for a long time in it. Unlike others he wouldn't go to the Masjid often. He always had the experience that Baba was with him. Once Baba spoke to him from within his heart. "Child, the diversities and difficulties visualised by the physical eyes are all created by the mind. Destroy the mind and be immersed in the Lord, then what remains is you or God. It is better to play with the supreme soul rather than play with the world, which has no essence in it. It is better to see the supreme soul than to see this world and worldly people." With this teaching of Baba as *naada brahma*, Narayanashram attained spiritual upliftment.

ॐ Once a person named Janardhan Galwankar had Baba's *darshan*. As soon as he came near, Baba placed His divine hand on his head. This divine touch bestowed him with a wonderful experience. He forgot the whole external world and was in an inexplicable state of bliss. Later he underwent a great spiritual transformation and was immersed in meditation of the Lord.

ॐ Once a person named Rajab Ali Mohammed came for Baba's *darshan*. He held Baba's feet and said, "Baba, I do not want anything in this world. I want only devotion towards You. Bestow me with total devotion. I should not forget You even at the time of my death. How many ever births I may take, I should not leave You. Grant me this boon." He pleaded thus. Baba was pleased with his prayers and placed His divine hand on his head. Immediately some change came upon him. From then onwards devotion increased in him. He attained total devotion and total faith in Baba and Baba's manifestations. As a result he was spiritually uplifted.

ॐ Abdul Baba was an important *sevak* of Baba. He performed important services to Baba. He would doze reading the Quran and Baba would wake him up. Once when he was dozing thus, Baba woke him up and said, "Abdullah, *sadhakas* must eat moderately. Persons who trod the God-ward path should not consume varieties of dishes. One item is sufficient. Mind gets purified through *sathwic* food. No one can be uplifted without controlling the tongue. Too much sleep is harmful to the *athma*." One day in spite of Baba's teaching, Abdullah dozed covering his face with his hands while repeating God's name. Baba immediately woke him up and said, "What Abdul? Are you trying to see the moon?" What Baba meant by saying this was – "Are you trying to visualise the Lord (moon) by getting immersed in ignorance (sleep)? Is it possible in this manner?" Later once again he dozed and fell on Baba's lap. Baba lovingly patted his back and woke him up. Thence Abdul controlled his tongue by following certain dietary restrictions and was spiritually uplifted.

ॐ After going on a pilgrimage to Mecca and Madina a Mohammedan gentleman named Haji Sidik Fhake of Kalyan came to Shirdi hearing about Baba. Baba became furious seeing him and did not allow him to come into the Masjid. He firmly decided to obtain Baba's grace. For nine months

Baba ignored him and did not allow him to step into the Masjid. All his efforts were in vain. He felt very much disconsolate and got disappointed. Someone pitied him and advised him to approach Baba through Shyama. He implored Shyama to intercede for him. Shyama consoled him and when Baba was in a happy mood, he asked, "Baba, why don't You allow the old Haji to come to You? You shower Your grace on many people, why don't You have mercy on him?" Baba replied, "Shyama, you do not have the capacity to comprehend subtle things. If Allah does not agree, what can I do? Well, go to him and ask him whether he will come to the narrow foot path near the well." Shyama went and returned with an affirmative answer.

What Baba meant was – 'Can the egoistic *jeeva* trod through the narrow path (controlling the senses) which is near the well (world with its limitations) in order to gain the Lord's grace or self realisation." The *sadhaka* agreed to it.

Baba again said to Shyama, "Ask him whether he is willing to pay Me the sum of Rs. 4000/- in four installments." Meaning 'Can he give up the desire of the fruits of the *purusharthas* i.e. *dharma*, *artha*, *kama*, and *moksha*.' He replied, "Not only those but for the Lord, I will sacrifice anything."

Later Baba said to Shyama, "Today we are going to butcher a goat in the Masjid. Ask him whether he would have the mutton or testicles of the goat." Shyama returned with the answer that the Haji would be happy to receive a small crumb left over from Baba's mud pot. Finally Baba wanted to test if the *sadhaka* had the feelings of high and low. That is why Baba questioned, 'Do you want mutton or testicles of the goat.' As the dualistic feelings are a hindrance to self realisation, God questioned to find out if the *sadhaka* had such feelings. The *sadhaka* replied, "In order to attain Your

grace I shall give up feelings of high and low and be contented with what You give."

Baba got angry and threw away all the utensils in the Masjid. He went straight to the Haji and pulling up the sleeves of His *kafni* said, "Why do you brag and fancy yourself as a great soul? Why do you think that you know everything and fall prey to pride and ego? Why do you act like an old *jnani*? Do you perceive the Quran like this? Why are you so proud that you have visited Macca? What is the use of wandering around like a dog without purity of thought?" Baba scolded him severely in front of all. By this the ego died. Immediately Baba cooled down, went to the Masjid, purchased a few baskets of mangoes and gave it to the Haji. Later Baba took out fifty-five rupees from His pocket and placed it in the Haji's hand. After this Baba loved him. He would occasionaly give him money. Thus Baba destroyed his pride and ego and uplifted him spiritually.

Baba scolded him severely and destroyed his pride and ego. Later He gave him mangoes and fifty-five rupees. To the true *sadhakas* who desire His grace, the Lord creates insults and slanders so that his pride and ego are destroyed. Later he gives him the fruit of liberation.

ॐ Kashinath Govind Upasini Shasthri faced problems caused by *pranayama*. He couldn't breathe properly. Sometimes the breathing would stop completely and cause him difficulty. He visited many *yogis* in order to get this problem solved, but, it was of no use. Once he visited a *yogi* named Kulkarni and told him his problem. The *yogi* said, "Child, ordinary people cannot cure this. This was caused due to a great *yogic* practise. There is only one person, Sai Baba of Shirdi, who can correct it. It is impossible for others." Being orthodox, he decided not to visit Baba, who was known to be a Mohammedan.

As his problem was not solved he visited Kulkarni *yogi* once again. Understanding his attitude, Kulkarni said, "Child, you are hesitating, assuming Baba to be a Mohammedan. Truly speaking He is beyond all castes and creeds. To him the whole universe is filled with *brahman*. He is truly an incarnation of *parabrahma*. Go and surrender to Him." Unable to do anything else and as there was no other alternative he went to Baba on the 27th of June 1911. With Baba's *darshan*, his problem was solved. He was extremely surprised by this miracle. He stayed for two days at Shirdi and sought Baba's permission for returning. Baba said, "Kashi, you have nothing to do with home. Do not go home. Even if you go, you have to come back within eight days." He did not like Baba's words. "Who is this Muslim fakir to order me?" he thought. He decided to leave. Baba said, "You may go if you want to. But I will do what I have to do."

He started towards his home. He walked very fast, to reach home faster. In spite of walking for days together, he found to his utter astonishment that he walked only fourteen miles. As he reached Kopargaon a group of devotees approached him. They asked him where he was coming from. He said, 'Shirdi'. They said, "We do not know the way to Shirdi. Moreover we are afraid that we may be attacked by dacoits on the way. Our group consists of old people, women and children. Therefore, kindly come with us and take us to Shirdi, after which you can return immediately. As he could not refuse, he returned to Shirdi.

As he approached Baba, Baba smiled at him and asked, "Kashi, how long is it since you left this place?" Feeling ashamed he said, "Eight days." Baba said, "Child, you and Me, have an eternal relation with each other. How can you break it and go away? Do not leave Me and go away. Stay with Me, till I give you further instructions. Listen to Me and stay for four years in the Khandoba temple. You need not do

any *sadhana*. If you listen to Me, what you cannot achieve in fourteen births will be given to you in these four years. Listen to Me. I will give you everything that you need." From then on, he remained in Shirdi. By Baba's grace, within four years he became a great *yogi*. He was liberated and trained many great souls. Thus, he helped in uplifting the world.

ॐ Dasganu Maharaj was an expert in performing *kirthans*. Once while on his way to perform a *kirthan*, he went to Baba. At that time, like a Maharashtrian *Haridas*, he wore a headdress (turban), a coat with a shirt inside, an **uparane**[259] on his shoulder. He tied his dhothi in a beautiful manner and applied **tilak**[260] on his forehead. Baba looked at him head to toe and joked, "Well bridegroom! Where are you going? Is it for a marriage?" He replied, "For performing a *kirthan*." Baba said, "Why all this paraphernalia – coat, *uparane*, shirt and turban – doff all that before Me. The tradition of *kirthan* originated from Sage Narada. He wore nothing on his trunk and head. When he didn't wear anything, why do you wear? Take them off." Dasganu immediately took them off and placed them at Baba's feet and with His blessings went for the *kirthan*.

With ostentatious clothes egoism, body consciousness, attachment to the world and desire for fame will increase and lead to ruination of the devotee. This is Baba's opinion. Dasganu obeyed Baba and never wore such a dress again. He continued an unostentatious life with a simple mode of dress and ascended spiritual peaks.

ॐ A *sadhaka*, who practised *yoga*, came to Baba to clear his doubts regarding *yogic* practices. At that time Baba was eating *chapathi* with raw onion. Onion is unsuitable for *yoga*.

---

[259] A short dhothi.

[260] A vertical red line on the forehead.

Seeing this, a thought arose in his mind, "What type of a *yogi* is He? He eats raw onion. Onion is an enemy to *yoga*. Therefore, He might not be a true *yogi*. How can He clear my doubts and help me attain spiritual heights."

Omniscient Baba read his mind and said to Nana Saheb Chandorkar, "Nana, only he, who has the power to digest onion, should eat it and none else. If others eat it they are sure to get ruined. Before deciding who is a *yogi* of experience and who is a *yogi* of wisdom, one has to know who he is and what is his state? Isn't it?" Nana did not understand what Baba meant. But, the *sadhaka* understood that Baba was talking about him. He realised that Baba was omniscient and fell at His feet. Baba cleared all His doubts and gave him instructions leading to spiritual upliftment.

ॐ Once a devotee named Panth, having been forced and encouraged by some devotees to have *darshan* of Baba, came to Shirdi. By then he already had a guru. He used to adore him as his own life. Though he had no need to come, he was forced by someone and was brought to Shirdi. As the entire group came into the Masjid for Baba's *darshan*, he fainted. As per Baba's advice they poured a few pots full of water on him. He then regained consciousness.

Omniscient Baba knew everything about him. He was pleased with the unflinching devotion to his guru and said, "Child, do not be a slave to others' words. Follow your own faith. Stick to your own guru without wavering. Have faith that all pervasive Lord exists in different forms and with different names. Believe that the guru is your everything and meditate on him. Stabilise your mind and try to experience oneness. 'Allah acha karega' (God will do good to you.)" Baba blessed him. With this teaching and blessing, his mind became peaceful and devoid of doubts. He obtained great heights in the field of spirituality.

ॐ After the death of his wife, a person named Balaram Mankad handed over all his property to his son and settled in Shirdi. Baba was pleased with his devotion. In order to uplift him spiritually, He gave him twelve rupees and asked him to stay at Macchindraghad in Sathara District. Macchindraghad's natural beauty is a feast to the eyes. Mankad was pleased seeing the pure water, healthy air and lovely sights there. This atmosphere was suitable for penance and so he began to do *japa*.

One day out of grace Baba appeared to him at Macchindraghad. Mankad derived ecstatic bliss. He did *sashtanga namaskar* to Baba and said, "Baba, why did you send me away from Shirdi to this place?" Baba said, "In Shirdi you assumed Me to be an ordinary human being or a great soul. Many doubts arose in your mind. The faith that the Lord is omniscient and omnipresent lacked in you. To develop that faith in you, I manifested here. Now you see and determine for yourself whether the person you see here now, is the same you saw at Shirdi." Mankad was astonished listening to this. Baba disappeared in a wink. He started towards Shirdi realising with experience that Baba is an incarnation of the Lord, omniscient, omnipresent, and omnipotent.

From Macchindraghad, he reached Pune. He wanted to travel from Pune to Dadar by rail. He went to the booking office to get a ticket. As it was very crowded, he could not get a ticket. He was worried and thought, "How will I reach Shirdi?" when a person with a **langoti**[261] on his waist and a **kambali**[262] on his shoulder turned up and asked, "Where are you going?" "To Dadar" replied Mankad. Then he said, "Please take my Dadar ticket. As I have some urgent business

---

[261] A modesty peice.

[262] Blanket or woolen rug.

here, I have cancelled my trip to Dadar." Mankad was very glad to receive the ticket and was about to take out money from his pocket, when the rustic disappeared in the crowd. Futile were his attempts to trace the rustic in the crowd.

Thus Mankad reached Shirdi due to Baba's grace and prostrated at His feet. Baba blessed him and asked, "Are your doubts cleared now?" Thus Baba cleared all his doubts, turned him into a great *sadhaka,* and bestowed on him spiritual upliftment. In the end, he was fortunate to leave his body in Baba's presence, and merge in Baba.

ॐ Kaka Mahajani, a devotee of Baba, had a friend who believed God to be formless and denied idolatry and the concept of incarnation. Once, Kaka Mahajani forced him to come to Shirdi. Unable to reject his offer, he came with him. Before going he said, "I will neither offer my salutations to Baba, nor will I give him *dakshina*. Only if you agree to these two conditions, will I go to Shirdi. As soon as they reached Shirdi, Baba invited him with words soaked in love. At that time Baba's voice sounded like that of his father. He was happy to hear his father's voice. Saying, "Father!" he fell at Baba's feet. Kaka questioned, "What is this? Why are you prostrating in front of Baba forgetting your resolution?" He revealed the feelings within and agreed that Baba was indeed a great soul.

These two friends went to Baba, both in the morning as well as at noon. Baba asked Kaka Mahajani alone for *dakshina*. Seeing this Kaka Mahajani's friend asked Kaka Mahajani, "Why Baba only asks you for *dakshina*? Why does He neglect me?" Kaka Mahajani replied, "You ask Baba. How can I know about it?" Listening to this low toned conversation, Baba asked as if He knew nothing, "Kaka, what is your friend whispering into your ear?" When Kaka told Him about it, He said, "Child, you took a resolution before coming here

that you did not want to offer Me *dakshina*. That is why I did not ask you for it. But, now if you want to give it, you may do so."

He was shocked relishing Baba's omniscience. He comprehended the power of incarnation giving up his previous prejudices and resolutions. He changed his mind and offered seventeen rupees to Baba. Baba then addressed him with a few words of advice, "Child, unless the obstacle inbetween is removed, the reality cannot be comprehended or experienced. Remove the obstacle (ego) between you and Me, then we can look at each other face to face."

As a result devotion and faith developed in him. He spent some days in Shirdi and later, deciding to return to his hometown, went to Dwarakamayi seeking Baba's permission for the same. At that time the weather was cloudy and appeared to be turning worse. Worried about the climatic condition he asked Baba's permission. Baba blessed him with His words of assurance, "In spite of the clouds and rain, nothing will happen to you. Why fear when I am here." With Baba's grace they reached home safely. Kaka Mahajani's friend found two sparrows fallen dead in his home as the doors and windows were closed. The third sparrow flew away. He felt happy thinking that Baba gave him permission as the third sparrow was destined to live for some more days.

ॐ While some came to Baba out of devotion, some came to scrutinize him. While some came out of faith, some came and developed faith. Thus many different types of people came to Baba. Irrespective of their purpose of visiting, Baba, being an embodiment of love uplifted them.

A *sadhu* named Somadeva Swami used to do penance at Uttar Kashi. In 1906 Bhaiji, the brother of Kaka Saheb Dixit, went on a pilgrimage to Uttar Kashi. Both became acquainted and exchanged each other's addresses. Five years

later, Somadeva Swami came to Nagpur to visit Bhaiji. Since they saw him after a long time, Bhaiji and his family members received him with love and conversed with him happily. During the conversation they told the *sadhu* about Baba and His miracles. He was pleased to hear of Baba's *leelas* and desired to visit Shirdi. So, he left for Shirdi with a letter of introduction from Bhaiji.

As he approached Shirdi he saw Baba's Masjid and the flags flying over the top. Seeing this, he began to doubt. "What do true *yogis* need flags for? Ostentatious people need such paraphernalia, what business do *yogis* and truly dispassionate people have with all these? Is He truly a *yogi* or an ostentatious person?" he doubted. He related his doubt to his fellow travellers in the *tanga* and wanted to get down.

They said, "It is not right to think this way. It is incorrect to estimate God by seeing the external appearance. If your mind is restless seeing the flags, how much more agitated it will be on seeing the chariot, palanquin, horse, and other such paraphernalia? Your restlessness is ridiculous. Devotees are enjoying expressing their devotion through such means, but, Baba is the least interested in these things. Since you have come so far, have a look and go. What are you going to lose by this?" They tried to persuade him.

As he entered the Masjid, Baba became furious and said, "What is the use of coming to a person who exhibits flying flags over the Masjid and hankers after fame with a chariot, horse and palanquin? What benefit do you derive by having *darshan* of such a person? Do not remain here for a moment. Mother Masjid can tolerate anyone, but not doubting Thomases. You can leave."

He did not heed Baba's words, but remained there staring at Baba by which his mind attained supreme tranquility. He remembered his guru's saying, "That is the abode of

liberation, where the mind is detached from the world and takes rest in bliss and peace." He realised that Baba was not an ordinary man but was omniscient. He fell at Baba's feet praying with a choked voice to forgive his follies and sanctify him. Baba, pleased with the change brought about in him, lovingly drew him closer and blessed him. As a result of this divine blessings he soon attained spiritual upliftment.

ॐ Kushabhav was a disciple of a great *yogi* named Datha Maharaj who had super natural powers. Though the guru was not interested in teaching him, he pestered him and learnt a few *manthras* and attained *sidhis*. From then, whatever he willed came into his hands. He had iron and copper bracelets on his hand in this connection. After some days his guru went away to Himalayas. Before leaving he said, "Go to Shirdi, accept Sai Baba as your guru and be liberated.

He followed the advice of his guru and went to Shirdi. Baba became furious seeing him and said, "Don't allow this fellow to come in." He decided firmly to obtain Baba's grace. So he requested people who were close to Baba to pray on his behalf. They did the same. Baba said, "Tell him to come in giving up all his sordid powers and removing those bracelets." Considering Baba to be his everything, he did as told by Baba and offered his *sashtang namaskar* to Baba. Baba ordered him to sit in a corner of the Masjid and read 'Dasbodha' written by Samartha Ramadasa Swami. He followed Baba's advice and read it. Later as per Baba's order he visited Gangapur several times to worship the *padukas* of Lord Datha. He read the 'Guru Charithra' 108 times. Baba was extremely pleased with him as he gave up all the powers out of devotion. Usually, no one would like to give up such powers.

One day, while conversing with Baba, he happened to say that he was fasting that day, as it was *Ekadashi*. Baba

asked, "Then, what will you eat today?" As it was season of **Kandha**[263], he said, "Baba, I shall eat Kandha." Baba began to play pranks with him saying, "Oh! You are going to eat **Kaandha**[264] today?" (Kaandha, which had phonetic equivocation to Kandha, meant onion in Marati.) He said, "Not Kaandha Baba, but, Kandha, Kandha." Baba acted as if he had not heard what he said and asked someone to bring onions. He said, "Here is the Kaandha that you wanted. Eat it." Kushabhav did not know what to do. Finally he said, "Being my guru, if You eat it, I too will eat." Baba agreed to this. He ate and made him eat it.

After he ate, Baba pointed out to him to other devotees and said, "Look! This fellow calls himself a Brahmin. He ate onions on *Ekadashi* day. Is such a person a Brahmin?" Kushabhav said, "I ate it because my guru ate. I am guileless." Baba said, "Did I eat onions? No I ate only sweet potatoes. Look if you want." So saying, He vomited everything that He ate. The vomit contained only pieces of sweet potato. Seeing that Kushabhav thought, "Oh gurudeva! Out of grace, You have given me this Kandha *prasad*. This is the *prasad* of my guru. This is my food." Without wasting even a second, he began to eat all the pieces of Kandha found in the vomit.

Baba, extremely surprised with this, tried to stop him. He did not pay heed to Baba's words. In order to stop him, Baba began to hit him with the *satka*. Considering the beating too as a *prasad*, he continued to eat. All compassionate Baba melted away at his devotion for his guru, his humility, and unsullied heart. He hugged him and said, "Oh My child!" As tears rolled down His cheeks, Baba hugged him to His bossom and said, "Child, whenever you will, *udi* from My *dhuni* will come into your hands. Give it to anyone you feel

---

[263] Sweet potato.

[264] Onion.

like, as much as you wish. You and they, both will be benefited. This is My boon." Saying thus, Baba placed His divine hands on his head and blessed him looking at him with *yoga dhrishti*. From then Kushabhav climbed the peaks of spirituality. Finally he became a great *sidha purusha*. Even now devotees visit his *samadhi*$_c$ which is on the Shivajigiri mountains.

ॐ Balwanth Rao Nachne was a great devotee of Baba. All his ancestors were great devotees. Once he approached Baba and prayed, "Baba, have mercy on me and give me *manthropadesh*." Baba said, "Worhip the idols at Devpur, which were worshipped by your ancestors and your desire will be fulfilled." He did not understand Baba's words at all. He went home, related the whole thing to his father and asked, "What is the relation between Devpur and our ancestors?" His father gave a patient hearing and replied, "Five generations ago our ancestor Baba Prayag went to Baba Bhagwath, disciple of Eknath Maharaj at Thrayambak, to be blessed with children. With his *upadesh* he had children within a year. Baba Bhagwath took that child to Devpur, his hometown and blessed it giving it a copy of the Jnaneshwari Geetha. From then all our ancestors have been adoring the people belonging to Baba Bhagwath's lineage as their gurus and getting *upadesh* from them." After listening to these words, Nachne understood the words of Baba.

No one was elder to him in Baba Bhagwath's lineage and as he did not like to receive *upadesh* from people, who are younger to him in age, he remained silent. After some days he saw a great soul named Nanu Maharaj, who was fifteen years old. On seeing him Nanu Maharaj said, "Did you go to Devpur?" He was surprised listening to this and told him the reason for not going there. Nanu Maharaj said, "So what if there are none elder to you in your guru's lineage? Isn't there a child named Bhagwath? He is your

guru. Why doubt because he is very young? My guru, Shreepada Doye Shinde is much younger to me. I will show you once."

Later, he went to Devpur and got *upadesh*. Once, he came to know that Nanu Maharaj was arriving and went to receive him at Bombay Railway Station. Nanu Maharaj peeped out from a bogie and showed him his guru Shreepada Doye Shinde who was eight years old. From that time he developed faith in his guru-Bhagwath and God-Baba and attained spiritual upliftment. He offered his salutations in his heart to Baba who first revealed the family secret and helped him find a guru and obtain *upadesh*.

ॐ A great soul named Kashinath began to live in the Khandoba temple with Baba's permission. Baba bestowed him with certain divine visions and helped him reach spiritual heights, thus making him like Himself.

Once Baba was seated in a house and beckoned him to come in. While going in, a horrible looking form which resembled him, began to pull him back. Baba furiously scolded the horrible form and asked it to go away. But, it did not leave. Baba became even more furious. He beat the wretched form black and blue. He took it to a burial ground and burnt it on a pyre. Kashinath was very surprised observing this. He asked, "What is this, Baba?" Baba said, "This is the form of your sins. It is trying to draw you away from Me and sink you in ignorance. But, will I keep quiet? I burnt it. Now you are released from all types of sins and are pure. Now there is nothing to fear." With this the vision ended.

Sometime later he had another experience. He saw a form which resembled himself in a golden hue. He was shocked seeing this golden form and asked Baba, "What is this, Baba?" Baba said, "This is the form of your meritorious deeds." Kashinath asked, "If the form that You burnt is that

of sins and this is that of merits, then who am I?" Baba was pleased listening to this question. He said, "You are the witness to these two, beyond everything. You are unwavering, detached and pure. Not only this, you are what I am and I am what you are. There is no difference between both of us. There is lot to be accomplished by us. Without My telling you can comprehend everything. You will plant trees which will live for centuries together. These trees will become a refuge to *sadhakas*."

Here trees mean great souls. Baba declared that he was the heir to His property. As predicted he became equal to Baba. He was later known as Upasini Baba. He gave up his mortal coil on the 24th of December, 1941 at Sakori, a village near Shirdi and merged in the supreme soul. Even today many devotees go and visit his *samadhi*. It is the opinion and belief of many devotees that a visit to Shirdi is not complete without visiting Sakori.

ॐ Once Baba manifested Himself in front of a person named Rao Saheb Galwankar and asked, "What do you want?" Galwankar replied, "Baba, I do not want anything other than love. Bestow me with love, that is enough." Baba said, "All right" and vanished. From then, the feeling of love emerged from within and overflowed in him.

ॐ Once when Ejabali Mohammed came to Baba, Baba asked him, "What do you want? Ask Me and I am ever ready to give you." He said, "Baba, I do not need anything, just bestow me with faith in God. That is enough." Baba blessed him saying, "**Allah accha karega**[265] !" From then on true devotion and faith developed in him.

ॐ Dixit came to Baba for the first time in 1909. During the very first *darshan* Dixit's mind was captivated by Baba.

---

[265] God will do good.

After that he visited Baba very often. He had a building constructed at Shirdi in 1911. This is known as Dixit wada. He alloted a separate room on the top of the building for *dhyana* and *japa*. He gave away the rest of the room to devotees. Though he was a lawyer by profession, he lost all interest in his practice. His mind was engaged in thoughts of the divine. He gave up his job in 1912 and began to live in Baba's proximity. Baba used to call him **'Kaka[266]'**. As a result Hari Seetharam Dixit was known to all as Kaka Dixit.

After some days Baba told him, "Kaka, till I give you further instructions remain in your room all alone. Do not mingle with people. Do not come even into Dwarakamayi, which is full of people, without My permission. If you have faith in Me, follow what I say without hesitation." Dixit followed Baba's command with devotion and began to stay in the room on the top of the terrace. He wanted to attend the afternoon *arathi* at Dwarakamayi and night *arathi* at Chavadi. He requested Baba to give permission for the same through Shyama. Baba agreed to it. Some days passed by in this manner.

Meanwhile, his wife who was at Vileparle came to Shirdi. As women were not supposed to go on to the terrace, she sent word to him through someone that she had arrived. As he was not supposed to come down without Baba's permission, he sent Shyama to obtain permission from Baba. Baba said, "Kaka should remain there on the terrace. He should not come down till I say so." Mrs. Dixit stayed for two days and went to Baba before leaving. Baba told her, "Do not worry about your husband. All the responsibilities of Dixit are Mine." Dixit's relatives thought that he had fallen into Baba's trap. Baba made him read the Marati commentary on the eleventh chapter of Bhagawatha. This is called

---

[266] Uncle.

Harivarada. As Dixit loved music, he would do *bhajan* in the evening and night. Nine months passed in this manner. Later Baba summoned him and ordered, "Kaka, now you can go to Bombay or any other place as you wish." During this period Dixit developed a great deal, spiritually.

ॐ Baba showed a lot of love towards Upasini Baba. Seeing this, some devotees became jealous. Once when Upasini Baba was sitting with Baba, a person named Prabhu from Bombay said, "Baba, You neglect those of us who have been serving You since long. Upasini has come here recently, yet You bestow Your power on him as a grant inscribed on a copper plate." Baba said, "Why on a copper plate? I will bestow everything to him as a grant inscribed on a gold plate." Saying thus, He looked at Upasini and asked, "What Upasini? Do you want grant inscribed on a copper plate or a gold plate?" Upasini said, "Baba, I do not know anything. Everything is Your grace." Baba said, "Inscriptions on a copper plate will develop verdigris whereas those on a gold plate never get rusted. If you stay here for four years with patience, I can give you in this period what you would derive in fifteen births. You just have to remain here, that is all."

With Baba's permission, Upasini Baba began to live in the Khandoba temple. Unable to sit idly without doing anything, he began to do *japa*. He used small pebbles for counting and began to heap them up. One day, Baba came there. Seeing the heap of pebbles, He asked, "Upasini, what are all these pebbles for?" When the matter was related, Baba kicked the heap with His leg and said, "Why do you need all this? That *sadhana* is meant for others. You simply stay quiet. You mustn't do anything." So saying, Baba went away.

Once he had a divine vision in which a lamp was given to him. He heard Baba's voice which said, "Receive this. Your goal can be reached comfortably with this. Not only this, you will even become a guide to many people." Later he

became a great *yogi*. With Baba's grace he became equal to Baba known to all as Upasini Baba, he became equal to God and conferred spiritual upliftment to many.

ॐ Dasganu used to give good *Harikatha* recitals. People would come in great numbers for his *kirthan*. Initially Dasganu was not a devotee of Baba. Moreover, he was a Baba's critic. Whenever he would do the *kirthan*, he would use it as an opportunity to criticise Baba.

Mahalsapathi who was devoted to Baba attended Dasganu's *Harikatha* a few times. Though Dasganu's *kirthan* was excellent, he could not tolerate his abuse of Baba. There was a time that Dasganu's behaviour was becoming intolerable. Unable to withstand this, Mahalsapathi thought that Dasganu would come to senses only if he was beaten. He engaged some rowdies for this purpose. Those rowdies were waiting for an opportunity to carry out their work.

Meanwhile, omniscient Baba summoned Mahalsapathi and said, "Mahalsa, are you planning to get My devotee beaten?" Mahalsapathi said, "Baba, how can he be Your devotee? He is abusing You as a theif and rogue. We are unable to listen to all that." Baba said, "Mahalsa, under the pretext of calling yourselves devotees aren't you scolding Me in your *bhajans* as '**chitha chora**[267]'? You are saying so under the veil of devotion whereas he is saying it directly. That is the only difference. There is no difference between you, who call Me '*chitha chora*' and he, who calls Me '**vitha chora**[268]'. When you are devotees, why shouldn't he be a devotee too? Beware if you try to plot against him."

Mahalsapathi was shocked by this remonstrance of Baba and gave up the idea. But, he was deeply hurt by

---

[267] Stealer of hearts.

[268] Stealer of wealth.

Dasganu's behaviour. He thought that it is best to change him with good words. Meanwhile, he came to know that Dasganu had a *Harikatha* recital in the neighbouring village. He went for the *Harikatha* and gained some acquaintance with him. He developed the relationship with his humility.

After some days he took Dasganu for a walk to the out skirts of the village. On the way he began to talk about Baba's *leelas*. As they reached the out skirts, Dasganu's body became hot and he was thirsty. There was no sign of water there. Dasganu wanted water. Mahalsapathi knew that there was no water there. Mahalsapathi prayed to Baba to perform a miracle.

As he opened his eyes after the prayer, he saw a small stream flowing along the mountain. Mahalsapathi felt very happy seeing this and said, "Did you see? Baba created a stream in a second. Do you understand now? Do you agree that Baba is God?"

Dasganu smirked and said, "This is your foolish fancy. How can a stream be created? This is there since long. We did not notice it as we did not see there. That is all." He dismissed the fact as incredible and fanciful. Mahalsapathi was hurt. He began to pray to Baba in his heart to show a greater miracle.

As his body became hot, Dasganu went to the stream, drank some water, and sat there putting his legs in the cool water. As cold water ran over his feet his body became cool. In that bliss he closed his eyes for sometime. After few minutes he began to feel hot again, so he slowly opened his eyes to see what was wrong.

He was astonished on opening his eyes. He was amazed to find no stream there. It was a dry land. There were not even traces of water flow. With this a great change came

about in Dasganu. He looked to his side and found Mahalsapathi who was closing his eyes invoking Baba. He held Mahalsapathi tight in his arms and wept thinking of the mistakes he made. Immediately, he set out for Shirdi.

At this time Baba was sitting with His devotees at Dwarakamayi. Suddenly water began to flow from Baba's feet. Devotees were surprised and asked Baba what it was. Baba replied, "Mahalsa asked for it, so, I am sending it."

Dasganu reached Shirdi, fell at Baba's feet and asked Baba to forgive his mistakes. Baba preached him many things. From then onwards he became a great devotee of Baba. He gave up his job and became a saint. He composed many songs on Baba and was liberated. With Baba's grace he became Baba's most excellent devotee.

ॐ ❁ H.V.Sathe was a Deputy Collector and Settlement Officer in Bombay. H.V.Sathe stands for Hari Vinayak Sathe. He was depressed at the loss of his wife. While he was grieving thus, his friend, professor G.G.Narke came to his house. He consoled him and said, "Brother, there is no point in grieving. Come let us leave this place for sometime and go visit great souls for a change." Accompanying his friend, Sathe came to Shirdi. It is really enlightening to discuss about Sathe.

He saw Baba at Shirdi. Sometimes Baba looked at him, laughed and turned His hands in peculiar ways. Sathe had a doubt, "Is He really a great soul or an insane man?" He just had *darshan*. However, no one introduced him to Baba. Even his friend did not mention Sathe's name to Baba. Baba said, "Sathe! **Fikar math karo**[269] ! Do not worry. Bodies are like

---

❁ an extract from Bhagawan Shree Sathya Sai Baba's discourse.

[269] Do not be afraid.

[270] Body.

water bubbles. Do not develop attachment towards '**deha**[270]'. Develop attachment towards '**dehi**[271]'. Sorrows are like passing clouds. Everyone will come across such calamities. Be brave. Protect your child."

His wife died after delivering a baby. Even his friend Narke did not know about this. After listening to this he thought, "He is not mad but a **thrikalajnani**[272]." Though he wanted to return immediately, he stayed there for two more days and then returned.

While rendering his official duties he began to think, "For whom should I earn? Wealth, gold, things, vehicles and all such paraphernalia are transient." With such thoughts in his mind he went to Shirdi for the second time. Baba smiled and said, "Sathe, it appears that you have an aversion towards your job. You are wondering what to do with your earnings. Why give it to someone else? Perform good deeds. Make a mansion in Shirdi." Sathe said in a prayerful tone, "Swami, I am not a lakhier. How can I have a mansion constructed?" Baba said, "Do as much as you can do. Why fear when I am here?" Sathe was encouraged by these words. Even his maternal uncle Dada Kelkar settled permanently in Shirdi.

Sathe visited Shirdi frequently. Realising that there were no good facilities for devotees, he decided to have a building constructed. He would send money from Pune and his uncle would proceed with the construction. Thus the very first rest house at Shirdi was built because of Sathe. Even today it is known as Sathe wada.

Thus Sathe was used as a first instrument, by Baba. From then, Sathe was considered as an important person for any work that was undertaken. As Baba gave a lot of intimacy to Sathe and gave him all the work, people of Shirdi

---

271 Indweller.

272 One who is aware of past, present and future.

grew jealous of Sathe.

"If they do not do, then there will be no quarrel
But they cannot tolerate if others do.
Going to the donor, as if their money is lost
They carry tales with their tongue."

- Thus many people went to Baba and began tale telling against Sathe.

"What name should be given to such people
They should be called as enemies of beggars."
– it is said.

Who is that enemy? - dogs. Therefore, such slanderers are equal to dogs.

Baba had two main works. Whoever came to Him was asked for *dakshina*. It was not a large sum but two, three or five rupees. He would take and give away right in front of them. He would not keep anything with Himself. He would ask money from people who came to Him and gave it away to the poor. This was His habit.

As days passed, people of Shirdi were trying their best to take revenge on Sathe. The reason was that Sathe collected all this *dakshina* in a **hundi**[273] with the idea of having a building constructed. Moreover, to add to this, may be it was his misfortune, the silver chariot and silver horses that were in his custody were stolen. Many people complained that he was responsible for the loss. One day, a person was waiting on the road, which Sathe would use, with an axe in his hand. His uncle saw this and said, "Sathe, do not stay here anymore. Stay anywhere else and think of Baba. Leave Shirdi and go away immediately." Sathe could not help and left Shirdi.

From then onwards every moment Baba would chant,

[273] A box or chest for money received.

"Sathe! Sathe!" But, Sathe was not there. Baba exhibited His grief. People began to talk with each other, "Sathe was Baba's favourite. He was very close to Baba. As he was sent away, Baba is not happy."

Though Sathe physically left Shirdi, his mind was engrossed in Sai. He began to think why he was separated from Baba? He realised that Baba sent him away so that he wouldn't have any attachment towards the buildings that he had constructed, the buildings, which were going to be constructed, and other such attachments. His mind became peaceful and by constantly thinking of Lord Sai he ascended the highest peaks of spirituality. Thus Bhagawan Baba helped His beloved devotee and *sevak*, Sathe to attain spiritual transformation.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 27
"TESTING THE DEVOTEES"

ॐ Dasganu, a *vedic* scholar, who was Baba's devotee, never ate onions, being an orthodox Brahmin. One day Baba summoned him and said, "Prepare **pithala**[274]. Eat it and bring the rest to Me." As it was Baba's order, he had *pithala* made. Since Baba asked him to eat it, he touched it to his lips and washed his mouth. He took it to Baba and Baba too being omniscient did the same.

Dasganu said, "Why Baba? Why are You doing thus?" Baba said, "You too followed My words in the same manner isn't it?" Later Baba said, "Only those who give up their own ideas and feelings and believe the guru wholeheartedly and follow his commands will attain *sidhi* in the spiritual field. The rest are only people of form and not people of action. Ganu, onions are not good for spiritual *sadhakas*. But it is very good for your health. That is why I had asked you to eat it. Nothing will happen to you, eat it." Thereafter, he decided never to disobey Baba's command again.

ॐ One day, Baba summoned His devotee named Bheemabhai. Showing a leper to her, He said, "Bheemabhai, keep this person in your house and take care of him." She muttered, "How can I serve a leper Baba?" Baba said, "So what? These lepers are better than those who suffer from the disease of evil thoughts and those who are subject to the ills of the flesh. Follow My command." She agreed and began to serve him. After a month the leper died. Then Baba said, "Since you followed My orders, you got rid of your *karma* and became free of the debt." Bheemabhai was very happy listening to these words.

---

[274] Bengal gram cooked with onion.

ॐ One day, Baba called Balaji Patel and said, "Bala, from today onwards do not go to your house. Instead serve this leper." He agreed and obeying Baba's words served the leper. The leper died in four days. Later Baba called him and said, "Child, by listening to My words for four days, you cleared your debts. Following the command leads to development of the soul." Baba blessed him and sent him away.

ॐ Once a Brahmin decided to perform the sacred thread ceremony for his son. He came to Baba seeking financial help for this. Baba asked him to hold his upper cloth. When he held it, Baba put some pieces of meat in it. The Brahmin began to feel loathsome. Seeing this Mahalsapathi warned him, "Take it with faith." He turned a deaf ear to his words, went to some distance, and emptied the contents of his upper cloth into a drainage canal. When he washed his cloth he found a golden wire hanging to it. He felt utterly sorry for himself, as he lost what God had graced on him, merely due to his impurity of thought. But, what is the use? Lack of faith leads to sorrow.

ॐ Once while Shyama, Bade Baba and Dixit were sitting along with Baba, an old goat came into the Masjid. Baba said to Shyama, "Go to Radha Krishna Mayi's house and bring a big knife." Shyama got the knife and placed it there. Baba took the knife and giving it to Bade Baba commanded, "Cut the head of this old goat in one stroke." Bade Baba left the place saying that torturing living beings was not good and that he could never do such a thing.

Radha Krishna Mayi came to know that the goat was supposed to be slaughtered with her knife. She rushed to the Masjid and took away her knife. Baba said to Shyama, "Shyama, get a knife immediately and sever this goat." Shyama said, "All right" and took to his heels. Later Baba got a knife from the wada through Dixit. He said, "Child,

without disobeying My words, chop the head of this goat in a single stroke. Kill it." That was an order. Dixit was an orthodox Brahmin. He began to think, "Will Baba allow me to kill this goat since I am a Brahmin? This could be a test for me." While he was thinking thus Baba said anxiously, "What? Are you weighing pros and cons? I am really asking you to kill it. Kill it."

Dixit decided that Baba's order had to be followed in action. He lifted the knife and was about to chop its head. And the next moment when he was about to chop off its head Baba held his hand and stopped him. He said, "Wait, wait. Shame on you. Being a Brahmin will you kill the goat?" Dixit said, "Baba, I am Your child. It is my duty to obey my Father's command. What have I got to do with good and bad? Your command has to be put into action. So saying, he placed the knife at Baba's feet. Then Baba looked at Dixit lovingly and said, "Child, why should you kill the goat. I shall kill it at *Thakiya*." It died on the way, while He was taking it to *Thakiya*.

ॐ Baba called Dada Kelkar, gave him some money, and asked him to buy some meat. Baba's words were to be followed. So, he went with a cloth on his shoulder. Baba stopped him and said, "You are a Brahmin. You should not indulge yourself in such work and so send someone else." Kelkar called Pandu and tried to send him along with the money. Pandu too was ready to go, meanwhile, Baba called Pandu and said, "There is no need to bring mutton. I said it without reason." Sai's tests are meant to elevate the self.

ॐ Baba was once cooking meat in an urn. At that time Dada Kelkar who was a Brahmin came there. Baba told him, "See whether the dish is cooked." He said, "It is done Baba." Baba said, "You are telling without even looking." Saying thus, Baba thrust Dada's arm into the urn. "Take a little on

the laddle and see if it is done by touching it. Why are you doubting?" said Baba. He obeyed Baba's command and did as told. Baba laughed, pinched his cheek and said, "Go and wash your hands. I just wanted to test you."

ॐ A Muslim had children by Baba's grace. Out of gratitude, he brought sweetmeats and began to distribute them in the Masjid. Baba ordered him, "Go and distribute them in the Maruthi temple." The Muslim hesitated and said, "Baba, I am a Mohammedan. How can I distribute them in a Hindu temple?" Baba joked, "Do you know? Once Maruthi and Allah had a fight. Maruthi won over Allah in the fight."

As this person could not comprehend Baba's nature, he did not change his decision. Baba became furious and roared, "What type of a Muslim are you? You recite the Quran but you do not know the meaning of Allah. You are such an ignorant one. If you want you may distribute the sweetmeats in the temple or else get out of here." With this he changed his mind and did as ordered by Baba.

ॐ Once a poor Brahmin came to Baba, seeking financial aid. He thought He was Muslim fakir. Baba gave him a packet and said, "Do not open and look at it, until you reach home." He came out of the village and thought, "Baba is a Muslim fakir. Let me see what it contains." Thinking thus, out of curiosity he opened the packet, sitting on the bed of a stream. It contained mutton. He looked at it and out of aversion threw it into the stream. As soon as the flesh touched the water, it turned into gold and sunk. He felt bad because he had lost wealth because of doubts. But, what is the use?

Never doubt God. It is proclaimed in the *Geetha*, "*Samshayathma vinashyathi*". Secondly God's command has to be followed. As he lacked both he lost the wealth which came into his hands.

ॐ Hari Seetharam Dixit helped a Government official of India to win a lawsuit. As a result the official gave him a lot of money. He brought all that money to Baba in a trunk. He placed it front of Baba, opened it and said, "Baba, all this money is Yours. This was gained due to Your grace and it is Yours." Baba said, "Is it so?" and began to distribute all that to everyone around. He did not spare even a single paise in it. Baba did so in order to test Dixit's endurance. After distributing everything, Baba looked at Dixit examining him thoroughly. However, Dixit was not worried that Baba had distributed all the money that he earned with great effort. Baba was very pleased with this and blessed him lovingly. Dixit was delighted, as he firmly believed that there was no wealth greater than Baba's blessings.

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 28
"BESTOWING SALVATION"

ॐ There was a pious woman named Chandra Bai who was devoted to Baba. Her husband was Ramachandra Borkar. Baba loved her a lot. Baba saved her from many calamities. One day, Baba appeared in her dream and said, "Child, I have got to take your Rama. Do not be afraid like the others." She said, "Baba, why don't You take me before him." Baba said, "Child, there is more work left for you. Invite fate bravely, get rid of it by facing it and be liberated."

As indicated by Baba, her husband fell ill during the **chathurmasa**[275]. He came to know through his wife about Baba's prediction. He began to repeat Baba's name continuously. He prayed Baba to keep him alive till the end of *chathurmasa*. She too prayed to Baba on behalf of her husband. Baba extended his life till the end of *chathurmasa*. Seven days after *chathurmasa*, he offered *arathi* to Baba and had the Vishnu sahasranama read. Doctors said that he would become all right. She did not believe the doctors. She knew that Baba's words would come true. She got the waters of the Ganges and began to give it to him. Sipping the holy water and repeating the auspicious name, "Shree Rama, Shree Rama" Ramachandra Borkar breathed his last. With Baba's grace he was salvated.

ॐ Sahasrabudhe visited Baba in December, 1910. Noolkar took him to Baba for the afternoon *arathi*. Baba referring to Sahasrabudhe said, "You have to bow down to Noolkar and

---

[275] The four months of the rainy season in India, during which devotees of Vishnu observe special austerities.

Jog. By doing so you will not be humiliated. You have to serve Noolkar wholeheartedly for some days." Noolkar was surprised listening to these words and said to Sahasrabudhe, "No matter what Baba says, you need not perform any service for me. I belong to a low caste and am an ordinary man. Even from spiritual point of view, I have no powers." Sahasrabudhe did not know what to do. He said, "Baba, I am unable to understand the significance behind Your words. Kindly explain it to me in detail." He prayed to Baba. Baba said, "If men, who have the power of discrimination cannot comprehend, will animals comprehend the meaning? If you do not understand, simply follow. You will understand it later." He realised that there was something significant in Baba's words.

One day Noolkar sought Baba's permission to go to his house. Baba said, "All right you may go. But bury the old man in the Lendibagh and then go." No one understood what Baba meant. Mahalsapathi realised that something bad was going to happen. Within a few days Noolkar fell ill. Noolkar decided not to leave Shirdi until he became all right. In such a critical situation, Sahasrabudhe rendered his services to Noolkar. Baba said, "He is Mine. He has none other than Myself." He suffered for one year with the illness and then left his body with Baba's name on his lips. Then Baba said, "He will have no more births."

By making Sahasrabudhe serve Noolkar, Baba freed both of them from their debts. When Noolkar sought permission to go to his house, Baba said, "Go after burying the old man in the Lendibagh." By mentioning about the old man Baba was refering to the body which was aged, Baba thus meant that 'Childhood, youth, and old age are the natures of the body but the indweller or *athma* has no such changes, it is consciousness and is different from the body. The *jeeva* which is old due to many a number of births should

be buried or destroyed and then you should go to your house – the *athmic* state." Thus, in a subtle way, Baba blessed Noolkar. In this way compassionate Baba bestowed Noolkar with liberation. As foretold by Baba, his body was buried in the Lendibagh.

ॐ A Madras *sanyasi* named Vijayanand started on a pilgrimage to Manasa Sarovar. Enroute, hearing of Baba's fame he halted at Shirdi. There he met Somadeva Swami who knew a great deal about the Himalayas. He was told that the pilgrimage was an arduous one and that the climate was very cold. Vijayanand was afraid and gave up the idea of visiting Manasa Sarovar. Later he went to Baba and prostrated at His feet. Baba furiously said, "Drive this coward *sanyasi* out of the Masjid." Baba's opinion was that a *sanyasi* should never waver listening to difficulties. He should not become conscious of the body. Vijayanand realised his mistake and asked Baba for forgiveness.

Vijayanand remained at Shirdi for quite sometime. He wrote a letter to his house that he was not going to Manasa Sarovar but staying at Shirdi itself. After a few days, his mother who was at Madras fell ill. His relatives sent him a telegram regarding this matter. He took the telegram, showed it to Baba and sought His permission to go home. Baba said, "How could you take up *sanyasa* with so much of attachment? Attachment will lead to another birth. Control your mind. There are many thieves in that house. Bolt all the doors and be very vigilant. Otherwise the thieves will carry away everything. Body, fame, reputation, wealth, prosperity are all perishable. All bodies have to perish one day or the other. It is not fair to develop attachment towards bodies which will be burnt. Realise this. Be detached and render your duties with the eye of wisdom. Only then will you obtain infinite bliss. Your store of past merits is considerable, so you have come here. God will shower His grace on you. Listen to Me

and have faith in My words. From tomorrow perform three *sapthahams* of the Bhagawatha. You will surely get salvated."

Baba's teachings on dispassion increased the fire of dispassion that was hidden in him. Baba's mentioning of many thieves in the house was in reference to the senses and *vasanas*, which exist in our body. These ruin the *jeeva*. That is why He said, 'Bolt the door tightly.' That means control the senses without enjoying sensual pleasures. Vijayanand understood the meaning behind Baba's nectarine teachings. He had faith in Baba's words and began to read the Bhagawatha. He finished the *paarayan* three times. Three days later he went to his room and feeling tired laid down on Bade Baba's lap. Without any problem, doing *namasmaran*, he left his body.

Baba asked the people to bury the body on the next day. No one knew the reason. Someone had reported to the police that there was something fishy about his death. The police came, made enquiries, and decided that there was nothing wrong. Then everyone understood why Baba had asked them to preserve the body. Later with Baba's permission, they buried the body.

ॐ There lived a Brahmin cook named Megha in H.V.Sathe's house. He was a great devotee of Lord Shiva and always chanted the five-syllabled *manthra* (*Namah Shivaya*). Sathe loved him and was bent on sending him to Baba. Finally Megha set out to Shirdi. While he was on his way to Shirdi, someone told him that Baba was a Muslim fakir. Being an orthodox Brahmin his mind was perturbed. Just to please his master, he reached Shirdi and went to the Masjid. Seeing him, Baba was enraged. He roared, "You are a great Brahmin. I am a Muslim fakir. If you come here, you will be decasted. So go away." Megha was surprised at Baba's omniscience. With Baba's grace within no time he recognised

Baba to be an incarnation of Lord Shiva. He did not leave Shirdi and remained there permanently.

Everyday he would bring water from the Godawari, which was four miles away and perform the **abhishekam**[276] and *pooja* to the idols in the temples. On a makara sankranthi day Megha decided to perform the *abhishekam* to Baba, as He was an incarnation of Lord Shiva. When he expressed his desire to Baba, Baba said, "I do not need all this since I am a fakir." But as Megha began to make repeated requests Baba agreed and asked him to perform *abhishekam* to the head alone as it was the most important part of the body. Megha traversed four miles and got water from the Godawari. In ecstasy he said, "*Hara Hara Mahadeva Shambo Shankara*" and poured the water on Baba. But to the amazement of everyone, only Baba's head was drenched.

Megha worshipped Baba in the Masjid and also His photograph at home everyday. One day, early in the morning, Megha was still lying down with his eyes closed but internally awake. He heard Baba's voice which said, "Megha, draw a trident on the wall." When he opened his eyes, he found **akshitha**[277] spread on his bed. He went to Baba and asked the meaning of his dream. Baba said, "It is not a dream. I had come there personally to tell you this. When I want to come, these trees, mountains, walls and doors are no obstacles for Me. I do not need any roads. I am in everything and everywhere at all times. I will remain so for ever. I manifest Myself wherever I feel like."

Megha was happy listening to Baba. He went home and drew a trident on the wall on top of Baba's picture. On the next day when Megha was at the Masjid a devotee from Pune

---

276 Ceremonial bath offered to God.

277 Auspicious yellow grains of rice.

offered a *shivalingam* to Baba. Baba gave that **lingam**[278] to Megha and said, "Megha, look, Lord Shiva Himself has come to you. Worship Him with devotion and you will be redeemed." Megha did as told by Baba. He sanctified the rest of his life thus in Baba's service and adoration.

In 1912, Megha left his body and merged in Baba. Baba passed His hands over the corpse and said in a choked voice, "Look! This is a true devotee of Mine." While people were taking Megha's body for the funeral. Baba too accompanied them and showered flowers on the corpse. Baba wept like an ordinary mortal at Megha's death. Who can understand the love of Baba, who is an embodiment of compasion? How fortunate was Megha to receive the full love of such an incarnation of love? Even if death has to occur, it should be in this manner. Death which comes at Baba's lotus feet after experiencing his love, is ambrosial. What greater fortune can one think of other than this?

ॐ Once a blind man came to Baba and said, "Baba, I am not able to bear the blindness. Kindly give me vision." Baba did not respond to his prayers. He went straight to Upasini Baba who was then at Khandoba temple, and prayed for the same. Upasini Baba said, "Father, what benefit will you gain by getting vision now? With this vision you may be able to see the world, but not the supreme soul. The vision of the Lord of the Universe is far better than the vision of universe. Ask Baba who is the Lord of all to give you a spiritual vision. It is not the vision of the world but the vision of the lord of the world that is going to uplift you. Realise this and act accordingly." Preaching thus, he sent him away. He went to Baba and prayed as told and Baba blessed him. As an indication of this benediction within a month he gained a very great spiritual state and left his mortal coil in Baba's

---

[278] The symbolic form of Godhead.

proximity. Baba said, "It was not he, but his wife (ignorance), who died." Thus with Baba's grace, he attained salvation.

ॐ By His grace Baba offered **sadgathi**[279], not only to men, but also to animals. Seven days before Baba attained the **Mahasamadhi**[280] someone brought a tiger imprisoned in a cage. It suffered from some ailment. No remedy could cure it. Listening about the majesty of Baba its master brought it to Baba expecting some result. They placed the tiger along with the cage in front of Baba and humbly related the matter to Him. Baba ordered, "Open the doors of the cage." With faith in Baba's words and power, they opened the doors of the cage. Becoming free, the tiger slowly approached Baba and began to stare at Him. Baba too, stared at it for a long time with an eye of compassion. Within a few minutes, out of reverence, it put its head down to prostrate to Him and fell down dead. Its master wept over its passing away. In a way they were happy that it passed away in Baba's presence as He was a *Mahathma*.

People prisoned the tiger called ego in this cage known as the body. Based on this they crave for worldly positions. As long as sun doesn't rise, darkness is present. With sunlight, darkness is dispelled. Similarly till one sees God, ego lives. Once one sees the Lord then it leaves the body and is destroyed. Bhagawad Geetha teaches the same in the *shloka*, "*Param dhrishtwa nivarthathe*" Baba who is an embodiment of Geetha gives an existance to the *shlokas* of the Geetha through His nectarine *leelas*.

ॐ One day as Mrs. Jog approached Baba, He said, "Child, prepare **pulagam**[281] with lots of ghee. After the afternoon *arathi* give it to any buffalo that comes to your door." She

---

[279] Progress; a glorious destiny.

[280] Entombment.

[281] Rice boiled with green gram.

prepared it and opened the door to find a buffalo present there. She gave the *pulagam* to it. As soon as it ate, it fell dead. She was scared and thought that the preparation was poisoned somehow. But it was proved that it was not so.

Not able to decide anything, she ran to Baba and related the matter. Baba gave a patient hearing and said, "Mother, do not worry. It is not your fault. While it was in that body it had a desire to eat *pulagam* with lot of ghee. As the desire was fulfilled, it left that body and is now in a better body. You will not derive any sin. Moreover, you have gained a lot of merit by helping that *jeevi* attain *sadgathi*. There is no one to bother about that buffalo. So be fearless." So saying, Baba sent her away.

Through this *leela*, Baba proclaimed that desire leads to rebirth, desires make death miserable, desirelessness leads to bliss. With the desire to attain a state of desirelessness one has to win over the desires and attain liberation.

ॐ Mrs. Nigoji Patel was on her deathbed suffering from plague. Nigoji Patel, who was devoted to Baba, rushed to the Masjid and prayed, prostrating at Baba's feet. Baba said, "Child, *karma* has to be faced. Shoulder your responsibilities on God. If she has the '*prapthi*' then she will live. Only a person who has the courage to accept joys and sorrows, pleasures and pains in a similar fashion can cross this world. Otherwise relations will become bondages and halters. Develop devotion to God and leave everything to God."

Baba wanted to stop her death. He called Mahalsapathi and said, "Bhagath, I have decided to stop Mrs. Nigoji Patel's death. I will go into *dhyana*. See to it that no one comes into the Masjid and disturb. Draw the curtain and sit on the steps with vigilance. Nothing should come in My way." Baba went into *dhyana nishta* in the night. Mahalsapathi began to keep a watch sitting on the steps. In the midnight a Mamlathdhar

came along with his servant for Baba's *darshan*. The servant came ahead and said that his master was coming for *darshan*. Mahalsapathi said that no one was allowed for *darshan* then as it was Baba's command. His pride of being a servant to a Mamlathdhar did not let him care for Mahalsapathi and he began to argue with him. Though Mahalsapathi tried hard to persuade him, he did not listen and began to shout. Unable to bear the commotion Mahalsapathi gave some *udi* from the *dhuni* and sent him away.

Due to this quarrel, Baba's *dhyana* was disturbed. Immediately Mrs. Nigoji Patel died. Baba became angry. He called Mahalsapathi and said, "Having wife and children you could not understand the pains of another family man. She died as you disturbed My *dhyana*. Why did you act in such a foolish manner? Later Baba became calm and said, "All right, whatever has happened has happened. May be it was God's will. Anyway she attained *sadgathi*."

For an *avathar*, even half a second is not required to ward off an untimely death. But, to ward off a timely death He has to fight against time. Whatever it may be, it is foolish to judge the Lord from a worldly point of view. He alone knows the significance behind His deeds. Since God is incomprehensible the inner significance in His *leelas* too are incomprehensible.

ॐ In 1912, Mrs. Upasini Baba breathed her last thinking of her husband and Lord Sai. Upasini Baba came to know of this and went to Baba praying, "Baba, accept this ten rupees and give *sadgathi* to my wife." Baba replied, "Go away from here. What have I got to do with that money. Keep it with you. What I had to take from you, I have already extracted. My mother has already merged in Me. Where is the need to talk of *sadgathi* then?" Upasini Baba went back to his lodging happily.

ॐ S.B. Dhumal, a devotee of Baba, was a lawyer. When his wife passed away, Baba asked him to perform the monthly ceremony at Shirdi. Baba gave her *sadgathi* and informed about this to Dhumal. Dhumal was very pleased.

ॐ In 1914, M.B. Regey came to Shirdi along with his enceinte wife. Baba said to Mrs. Regey, "One of My gifts is with you." They did not understand what Baba meant. Later, when she delivered a male child, they came to Baba along with the child when Baba questioned, "Is he, your child or Mine?" Out of pure devotion they replied, "He is eternally Your child Baba." Baba said, "If that is so keep him with you as My property."

After eighteen months the child was near death. The parents came weeping to Baba and prayed in distress, "Baba, here is Your child. Give peace to his soul at Your divine feet. Give the remaining *karma* to us and give him bliss." The child breathed his last at Baba's feet. "My child unlike other children has left his body through the **brahmarandra**[282]. He has no more births. He will not come back."

After a few months Regey came to Shirdi once again. Baba told the devotees around, pointing to Regey, "He took My son with the intention of keeping him with them. One day as My son's *karma* came to an end, he brought My son to Me and said that I should give him the remaining *karma* of the child and give *athmic* peace to the child," and placing His hand on His chest He continued, "I have kept My child permanently here." Experiencing Baba's mercy, tears of bliss rolled down Regey's eyes. He fell at Baba's feet in joy crying out, 'Baba!'

ॐ Mrs. Purandhare was ill with fever. All the efforts of doctors were in vain. She became very weak. It was time for

---

[282] Fontonella.

the Shree Rama Navami and Urus celebrations at Shirdi. She began to feel bad, "Oh what a pity! I am unable to go to Shirdi for the celebrations." That day Baba appeared in her dream and said, "Child, why are you depressed? I shall take you to the Urus celebrations. You can then stay with Me forever." She woke up and narrated her dream to everyone around. Everyone thought that she would recover. Later her fever subsided. Everyone was happy. Shree Rama Navami had come. On that day she passed away repeating Baba's name. The real meaning behind Baba's words was understood then. Thus, Baba gave salvation to His devotee.

ॐ ❁ In 1917, Baba summoned Dada, Nana, Daamia, Abdul Baba, Chandorkar, Mahalsapathi and a few others. He asked Dasganu, "Dasganu, do you know who I am? Do you atleast know who you are?" He replied, "I am Your disciple." Dasganu used to live by reciting the *Harikathas*. Baba asked Nana, "Nana, do you know who you are?" Nana replied, "I am Your disciple, Swami." In this way everyone said that they were disciples.

"Fie upon you! Do not use these words. There is no person, in this world, fit to be called My disciple. Devotees are in crores. You are not recognising the difference between a disciple and a devotee. Anyone can become a devotee but not a disciple" said Baba. Later He said, "Who is a disciple? Only a person who says, 'I have nothing else other than the command of the Lord' is a disciple. How far have you all put My words into practise? Where is the right to call yourselves disciples? A person, who says, 'I do not know anything other than You,' is a disciple. A person who follows Me like My own shadow is a disciple. A devotee is one who prays to God irrespective of where he is. There is a lot of difference between a disciple and a devotee. A Guru and his disciple

---

❁ an extract from Bhagawan Shree Sathya Sai Baba's discourse.

reside in two different bodies but have one soul. There should not be feelings of differences. You and I are one. Such people are not seen in the world. There are crores of devotees in this world but not disciples."

Shyama was hurt listening to these words. He thought, "I do not know anything other than serving Your feet." Baba went inside and called Shyama separately. He said, "In this world, you alone are My disciple. The rest are all devotees." Shyama held Baba's feet and said, "None other than You, none other than You, none other than You..." and left his body.

Baba lived for eighty-two years. In eighty-two years, not even once was He seen shedding a single tear. When Shyama passed away, He shed three teardrops. Devotees asked, "Swami, why are You grieving? Everything is in Your hands, isn't it? Why are You feeling so sad?"

Baba said, "Oh mad ones! I am not grieving. All his sins are destroyed. With these three drops I am wiping the remaining. Therefore, every deed, every word and every act of Baba is meant for the upliftment of the devotee and not for any other purpose.

[Sixth day's perusal ends]

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER –29
(SEVENTH DAY'S PERUSAL BEGINS)
"CHAVADI PROCESSION"

Close to the Masjid, Dwarakamayi, where Baba lived, there is a building with a couple of rooms called Chavadi. Baba would sleep in the Masjid and in the Chavadi on alternate days. From the 10th of December, 1909 devotees began to take Baba in a procession to the Chavadi and offer regular worship and *arathi* to Him. This came to be known as the Chavadi procession.

Before proceeding towards the Chavadi, devotees would flock in the Masjid and sing *bhajans* in ecstasy with Baba in the front, *thulasi-brindavan* on the right and the chariot on the left. Devotees would immerse themselves in bliss amidst the vibrations of various musical instruments. In this way, while some sang the *bhajans* some would trim the **divatyas**[283] for the procession. While some decorated the palanquin, some stood with cane sticks in their hands and uttered cries of victory to Baba - "Sri Satchithananda Sadguru Sainath Maharaj Ki Jai." Meanwhile, some would light the lamps in the Masjid. With the series of lamps, the Masjid would shine as the sky shines with garlands of stars. Amongst all this Baba would shine like a full moon with all its sixteen aspects. Baba's horse 'Shyamakarna' would stand in front of the Masjid fully decorated.

After all the arrangements were made, Thathya Patil would come along with a party of men, to Baba and ask Him to be ready. Baba would sit quiet in His place till Thathya came. After looking in if everything was ready, Thathya

---

[283] Torches.

would say, 'let's go' and would help Baba get up by putting his arm under Baba's armpit. Baba would wear the usual *kafni*. He would take His *satka* under His armpit. Taking His *chilim* and tobacco and flinging a cloth over His shoulder, He would get ready to start. Then, Thathya would cover His body with a golden embroidered beautiful shawl. The relationship between Thathya and Baba was extremely intimate and inexplicable. Thathya would address Baba as 'Mama' (uncle). How fortunate was Thathya to have such an intimate relationship with the fully empowered incarnation of *parabrahma*?

After this, Baba, would shove with the right toe, the bundle of fuel sticks, lying behind, into the *dhuni* and would extinguish the burning lamp with His right hand and then move on towards the Chavadi. Then all sorts of musical instruments would be played in full pitch and all the devotees would cry out in unison, 'Victory to Baba'. Some would happily fire crackers and the ether would shine in various colours. In ecstatic bliss devotees would dance and sing *Bhajans* aloud.

Some would dance holding flags in their hands. Meanwhile, Baba would slowly climb the steps of the Masjid when He would resemble the rising sun. Devotees would celebrate the sight of Baba and offer their salutations. With choked voices and tears of bliss rolling down their cheeks they would cry out, 'Shree Sathchithananda Sadguru Sainath Maharaj Ki Jai.' At such times Baba would bless them with His looks filled with love.

The fully decorated red horse named, 'Shyamakarna' would lead the procession followed by musical players. Along the way devotees would spread folds of cloth on which Baba walked with the support of either Thathya or

Mahalsapathi or someone else. Standing on either side some would fan Baba with the **chamaris**[284]. Bapu Saheb Jog would hold the **chathra**[285] over Baba's head. The atmosphere was sanctified with the Lord's name. The earth was purified with the touch of Lord Sai's feet. During such procession devotees never winked and remained with their eyes wide open, as they could not afford to miss even a moment of the beautiful sight. Really those who saw the sight are fortunate. It is not an exaggeration to say that even animals, birds, insects, and germs too were liberated seeing the procession.

During the procession Baba resembled the resplendent sun that radiated cool rays. The procession was nectarine and blissful. As the musical instruments were played, Baba would turn His hands up and down in a strange manner. At that time, Kaka Saheb Dixit would throw rose petals besmeared with **gulal**[286] on Baba in an attractive manner. Baba at that time radiated like Lord Brahma, Lord Vishnu, and Lord Shiva. Two eyes were not enough to enjoy that beauty of Baba. As a result devotees would widen their eyes and look at Baba.

Unable to bear the ecstatic joy Mahalsapathi would dance like a **pramadha**[287]. Thathya would walk on the left of Baba with a lamp on his hand. Mahalsapathi, when in normal state would walk on the right, preventing Baba's shawl from falling on the ground. Baba would walk slowly and majestically. Devotees followed Baba forgetting themselves. Anyone who saw Lord Sai during the procession would become ecstatic.

---

[284] A whisk made of Yak's tail used as a fan.

[285] Umbrella.

[286] Red powder.

[287] Attendant on Lord Shiva.

As Baba walked amidst devotees who danced in ecstatic bliss, it appeared as if Lord Shiva was moving with His *pramadhas*. What other divine sight can one think of? On reaching the Maruthi temple, Baba would turn towards Maruthi and make strange gestures. Thus the procession would joyfully reach Chavadi.

By then the Chavadi would be decorated with lamps and other such things. From the ceiling were hung all sorts of glass decorations and chandeliers. With all these lights the Chavadi would shine like 'Vaikunta'. On reaching the Chavadi, Thathya would go ahead, spread an **asan**[288], place a bolster and request Baba to sit there. They would make Baba wear a mukmal coat, put a crown which has a tuft above on His head, decorate Him with garlands of flowers and jewels around His neck, put a mark on His forehead with musk mixed vertical lines and a dot and then worship Him in various ways. The bliss attained while having Baba's *darshan* was inexplicable. At that time Baba would appear as Lord Shree Krishna. One would not be content no matter how much they looked at Him. Baba would remove the crown once in a while and devotees would replace it. It was a strange relation of love. That world was a different one. It was a world of bliss.

Bapu Saheb Jog would place Baba's feet in a silver plate and wash them. He would offer **arghya**[289], **padhya**[290] and then apply sandal paste. He would worship Baba, placing flowers on His head and feet. Later he would drink the water with which Baba's feet were washed. Later, Thathya and other devotees would prostrate at those most holy feet. On either side devotees would wave *chamaris*. Shyama would

---

[288] Seat.

[289] Sacred water for washing the hands of one who is to be revered.

[290] Sacred water for washing the feet of one who is to be revered.

then prepare the *chilim* and hand it over to Thathya. Thathya would make a flame out of it by his breath and then give it to Baba. After Baba smoked it, it was passed around to all devotees.

Devotees would place the garlands that they brought around Baba's neck and offer their salutations to Him. They would offer fragrant bouquets to Baba. After all this Bapu Saheb Jog would offer the *arathi*. During *arathi* all the musical instruments would be played loudly in unison. After *arathi,* once again devotees would offer their salutation and take leave. Later Thathya would offer scent, rose water, and *chilim* and take leave.

Baba would then, like a small baby, speak to him lovingly and innocently, "Thathya, go if you wish, but, come back at times during the night and enquire about Me. Guard Me." Knowing very well Baba's nature, Thathya would reply in the affirmative, prostrate and take leave. Baba would spread many bed sheets one upon another and sleep on it. The Lord, who incarnates for the upliftment of the world; though acts as if He belongs to the world, mingling with the people of the world, is beyond the world, and is the master of the world. His stories, His *leelas* and conversations are nectarine. Our lingua is meant to sing His nectarine glory, His name, and His story. If this mouth doesn't sing so or eulogize Him, then what is the difference between this mouth and a dustbin, which fills itself with filth.

Lord Sai, who is the Lord of all, is the in-dweller of hearts. Every moment He walks in a procession in our hearts. We cannot witness this divine celebration when we are engaged in the external world. Therefore, let us all pray to Him with love -

"Oh Lord Sai! As we are engrossed in the external world, we are unable to see You as our *athma rama* and are

weeping in ignorance. Oh Lord! Our senses are becoming stronger and are drawing us towards the subjects of the senses. Oh master of all! Being omnipotent, kindly command our senses not to give way to passions and bestow us with an inner vision. Bless us that we remain in Your proximity always. Make us pure and endow us with an opportunity to be Your servants. Give us the fortuity of resting at Your Holy and divine lotus feet. You are our sole protector.

Oh our dear Lord Sai! Ensure that we put all our responsibilities on You and get immersed in Your *seva* and chant Your name steadily. See that all our births are completely offered to You in a pure, unselfish and unsullied manner. Bless us, that we remain Your true and most beloved servants throughout our lives. Give us the strength to perform deeds, which please You. This is our prayer to thee."

Lord Sai is our God. Lord Sai is our everything. Just as a chaste woman thinks of her husband alone and none other, we too must think of our Lord Sai alone and none else even in our dream. Lord Sai represents deities to us. Lord Sai comes first, then the rest. May we all have devotion towards Baba without any second thought!

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 30
"THE SHREE RAMA NAVAMI CELEBRATIONS"

Mr. Gopal Rao Gund of Kopargaon had three wives but no children. With Baba's blessings a son was born to them. From then he visited Baba, with ardent and diligent devotion. In 1897, he had the idea of celebrating an *uthsav* at Shirdi. He placed it for consideration before other devotees like Thathya Patil, Dada Kothe Patil and Shyama. They all approved of the idea. They went to Baba and sought His permission for the same. Baba not only agreed to it but also gave His blessings for it. He advised that it should be celebrated on the Shree Rama Navami day.

Those days the Government was required to permit to celebrate any fair anywhere. They put forth an application to the District Collector regarding this, but as the village head, who disliked Baba complained against it, the sanction was refused. The matter was reported to Baba and He gave His blessings. With Baba's blessings they ultimately succeeded in getting ratification for the celebration.

On the same day Mohammedan's used to conduct the **Chandan Uthsav**[291]. In order to unify the two communities, omniscient Baba decided on that day. Lord Sai's incarnation is that which tolerates all religions.

All arrangements were being made for the celebrations. Scarcity of water was a great difficulty in Shirdi. In those days, there were only two wells in Shirdi. The one, that had good water used to dry up during the summer while the other

---

[291] Sandal procession.

one was brackish. As a result the villagers suffered. When this problem was brought to the notice of Baba, He threw some flowers into the brackish water, which turned into sweet water. The water of this well was insufficient so Thathya Patil had to arrange to get water from a well by fixing **moats**[292] thereon, at a considerable distance. Temporary shops and shelters were erected. Wrestling bouts were arranged.

Gopal Rao Gund had a friend named Damu Anna Kasar. Though he had two wives, he was unhappy because he had no children. With Baba's blessings he had children. As a result, his devotion increased. He told everyone that he would contribute a flag for the procession of the fair, as an expression of his gratitude to Baba. Nana Saheb Nimonkar said that he would offer another embroidered flag. Both these flags were taken in procession through the village and at the end of it were fixed at two corners of the Masjid. This is still going on in Shirdi without any impediment.

There was a Mohammedan devotee named Amir Shakkar at Korahla. To him, Baba was God. As a result he visited Shirdi often. On this day he planned to do the sandal procession and sought Baba's permission for the same. Baba agreed and also gave him His blessings. This procession is usually held in honour of great Muslim fakirs. Sandal paste and scrapings are put in a flat dish and carried, with incense sticks burning before them in procession, through the village accompanied by band and music and after returning to the Masjid, the contents of the dishes were thrown on the walls of the Masjid by their hands. So, on the same day, the procession of the flags by the Hindus during the day and that of sandal by the Muslims during the night commenced. During the two fairs, people of both the communities would mingle with each other in a friendly manner.

---

[292] Leather sacks.

A few days before the celebrations, Radha Krishna Mayi used to get the Masjid white washed as it used to become blackened and full of soot due to the smoke arising from the *dhuni*. She would get this done when Baba was at the Chavadi. She would even arrange all the paraphernalia required for the fair. Many of the guests would stay in her house. She would look into all the arrangements to be made for the pilgrims.

As Baba was fond of distribution of food, they would arrange for poor feeding during this festival. Radha Krishna Mayi would prepare various sweet dishes. Many people used to help her do this. Thus the festival was celebrated grandly.

From 1897 to 1912 this flag festival was going on this way gradually increasing in importance. A change was made in 1912. Bheeshma a devotee of Baba who was a good poet came for the *uthsav* with Dada Saheb Khaparde and stayed at Dixit wada. Bheeshma saw Kaka Mahajani going with the *pooja* material and said, "Kaka, there is some providential arrangement in the fact that Baba is getting this fair celebrated on Shree Rama Navami day. Then, why not begin the Shree Rama Navami festival – the celebration of the birth of Lord Rama here on this day?" Kaka Mahajani said, "We have to seek Baba's permission to do so."

Later when they went to Baba, omniscient Baba asked, "Kaka, what is going on in the wada?" As he did not understand what Baba meant he remained silent. Immediately Baba asked Bheeshma. Bheeshma replied, "God! We were planning that it would be befitting to celebrate the birth of Lord Rama on Shree Rama Navami day. If You kindly permit us and bless us, we can carry on with the proceedings with Your grace." Baba smiled and gave His consent and blessings for the same.

Everyone rejoiced since the fair turned out into a Shree Rama Navami celebration. The main difficulty was to secure a *Haridas* who would perform the *kirthan*. Bheeshma solved the difficulty, saying that his 'Shree Ramakhyanam' was ready and he would do the *kirthan* himself. Kaka Mahajani agreed to play the harmonium. Thus all the problems were solved.

It was also arranged to have '**santhwada**[293]' prepared by Radha Krishna Mayi as *prasad*. All arrangements were made to celebrate the birth of Lord Rama on the Shree Rama Navami day. Radha Krishna Mayi got a cradle for Baba, which was fastened to the ceiling of the Masjid. That evening Bheeshma got ready to perform the *kirthan* while Kaka Mahajani was setting the Harmonium. Baba summoned Kaka Mahajani and asked, "What is all this? Why this cradle?" Afraid that Baba would become furious and throw away all the things, he spoke in a humble tone folding his hands, "Baba, it is with Your kind permission that we are celebrating the Shree Rama Navami festival. All these are meant for the same."

Baba took a garland, placed it around his neck and sent another for Bheeshma. The *kirthan* commenced. When it came to a close everyone rejoiced and cried, 'Victory to Lord Rama, Victory to Lord Sai.' *Gulal* was thrown all round amidst band and music. Everybody was overjoyed. In that bliss no one knew what each of them was doing.

Suddenly Baba roared loudly. Everyone got scared at this sudden change of atmosphere. Baba got wild and began to scold and abuse loudly. The *gulal*, thrown all around, somehow entered Baba's eyes, which was the reason for His fury. People got frightened by this scene and took to their heels. Those intimate devotees, who knew Baba well, took

---

[293] Ginger powder mixed with sugar.

those scoldings of Baba as blessings in disguise and remained standing there happily.

God incarnates to destroy the ignorance and ego in the devotees. They thought that when Lord Rama was born, He aptly acted the show of getting wild and enraged so as to kill Ravana.

Radha Krishna Mayi was rather afraid and thought that Baba might break her cradle. She asked Mahajani to somehow bring the cradle out of the Masjid. Kaka Mahajani slowly sneaked into the crowds and tried to loosen and unfasten the cradle. Baba came there immediately and questioned angrily, "Why are you removing it?" Afraid that Baba would beat him black and blue, he left the cradle there and ran away without even turning back.

After sometime, Baba became calm and that day's program, including *Mahapooja* and *arathi* ended. As Baba appeared calm, Mahajani went to the Masjid and tried to remove the cradle. Baba questioned, "Why are you once again trying to remove it?" Gaining courage as Baba was calm he mumbled, "Baba, Radha Krishna Mayi asked me to get it." Baba said, "Not now, you can take it away after tomorrow's Shree Krishna birth celebration and Kalahandi ceremony." Without saying another word Mahajani went away.

An earthen black pot containing parched rice mixed with curds, salt and chilli powder was hung at a height. After the *kirthan* and *pooja* it would be tugged up and down. The pot would be broken and the contents, which fell on the ground, would be accepted by all as *prasad*. This was the manner in which, Lord Krishna used to play with His cowherd friends. This is known as the Kalahandi ceremony. This too was performed grandly. From then the flag ceremony or fair was transformed into the Shree Rama Navami festival. Thus

both Shree Rama Navami Uthsav and Chandan Uthsav were performed.

Radha Krishna Mayi got an idea of performing the *nama sapthaham* on this occasion. Baba gave His consent for this. From then onwards, i.e. 1913, the details in the Rama Navami clebrations began to increase. The *sapthaham* would begin on *chaithra shudha padyami* and end on the *navami*.

As Shree Rama Navami festival is celebrated in many places all over the country, there was difficulty in finding a *Haridas* once again. But Baba's grace took care of everything. Kaka Mahajani brought Balabuva Mali (Navyug Thukaram) in 1913, along with him. The next year i.e.1914, Balbuva Suthar of Birhasiddha Kavathe, in Satara District, could not play as *Haridas* in his hometown as there was plague in his town, and therefore, came to Shirdi, with Baba's permission, which was secured through Kaka Mahajani. After the *kirthan* was performed, Baba blessed him saying, "How can plague attack your family? I am in your house. Do not be afraid." Giving His word of assurance He sent him away.

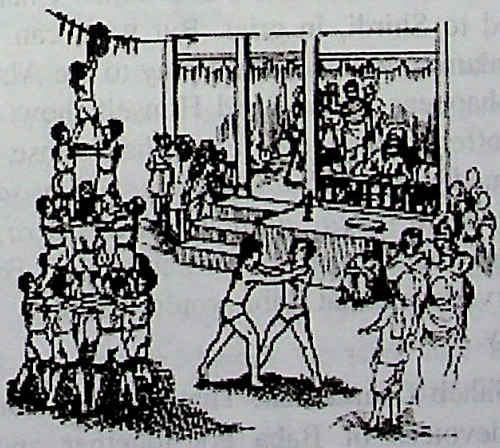
Later Baba permanently entrusted this job of performing the *kirthan* to Dasganu Maharaj. With Baba's permission Dasganu Maharaj began to perform the *kirthan* every year. He was a great devotee of Baba. His *kirthan* was nectarine and pleasing to the devotees. Devotees used to become ecstatic hearing the *kirthan* performed by Dasganu.

From 1912, this festival began to gradually gain importance year after year. Though the *nama sapthaham* began on *chaithra shudha padyami*, thousands of people would come to Shirdi from *ashtami* onwards. As a result shops began to increase in number and celebrated wrestlers took part in wrestling bouts. Feeding of the poor was done on a large scale.

By Baba's grace and the services rendered by the devotees, a Sai Sansthan was established. As the *uthsav* improved, people came in large numbers. As a result lodges and decorations for the *uthsav* and other such paraphernalia increased. Palanquin, horses, chariot, silver ware, utensils, pictures etc. were presented to the Sansthan.

As Baba was an incarnation of changeless, immovable, fully empowered supreme Lord, He was unaffected by the ostentatious show around and sustained His simplicity as a fakir. Though He distributed food to many, He would eat only what He obtained by begging alms. His life itself was a great message. To comprehend it, to put into practise what is comprehended and be liberated enjoying it by experience is possible only through the grace of Lord Sai. To gain this we have to repeat His divine name constantly.

Baba preached that the real *uthsav* of life is the birth of *athma rama* in the heart during one's life which is obtained with great difficulty. Through His life He taught that one has to strive for upliftment of the self and also of the world. May He give us the strength to put His teachings into practise in our lives!



Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 31
"RELINQUISHMENT OF THE INCARNATION"

Though *paramathma* is omnipresent, all pervading and everything, he manifests on the earth in a body, in order to uplift the *jeevas* who have restrained views and differences of opinions. He attracts them through His *leelas* and extraordinary qualities and takes them to a state of omniscience and omnipresence. Shree Sai Baba is the most majestic incarnation, who manifested on earth with an intention to attract people towards *para* by blessing them in this world.

Baba, fully empowered *parabrahma*, decided to relinquish His physical body, so His body became ill. Baba's body used to suffer illness every now and then, but later recover completely. This time too, devotees expected the same.

In 1912, Baba became ill in a similar manner. The disease worsened day by day. Devotees began to weep thinking that Baba would give up His body. Coming to know of this, intimate devotees like Nana Saheb Chandorkar and others rushed to Shirdi, in grief. But what can anyone do? When any calamity befalls us, we pray to the Almighty. But, if the same happens to the Lord Himself, how and to who should one offer the prayers? Even then, those meritorious souls performed *maha rudrabhishekam*, *vishnu sahasranama paarayana*, *chandi yaga*, *gurucharithra paarayana*, *japa*, *dhyana*, *anushtana* etc. in Baba's name. But, Baba did not recover. Everyone felt that Baba would definitely give up His physical body.

Nana Saheb Chandorkar, Thathya, Shyama, Dixit and other such devotees of Baba got together and began to

discuss whether the body should be burnt or buried, in case Baba shed it. They wanted to ask Baba about it, but no one had the courage to do so. Omniscient Baba realised this and summoned Nana Saheb Chandorkar. Extremely scared that Baba would scold him for thinking thus, he approached Baba. Baba said, "Nana, what are you all thinking about? I am not leaving My body right now. You need not think about it in such depth. When the time comes I shall make all arrangements and inform you. Tell everyone to be brave. Allah has given Me this disease. Allah himself will remove it very soon." Everyone was thrilled listening to these words.

Though Baba was unhealthy, the schedule of the day would not change. *Arathi* and *pooja* were performed as usual. In spite of His bad health, Baba as usual, went to five houses for alms with the help of a few people. The alms collected by begging was His food. There is no greater teaching in this world other than Baba's life. Baba got cured of this ailment, but suffered from asthma once in a while. This worsened in 1915. Unable to see Baba's suffering, devotees began to weep. Unable to bear the grief Baba said that He would recover soon. Though Baba's words gave them courage, they still had the fear as Baba once left His body in 1886 unable to bear the sufferings of asthma. That bitter experience was then troubling the devotees.

In 1886, Baba suffered from severe asthma. Devotees could not bear Baba's suffering. The suffering was very severe. Baba called Mahalsapathi and said, "Bhagath, I am going to Allah. I will come back after three days. In case I do not return, bury My body in this vacant place and fix Hindu and Muslim flags on it." Saying thus, Baba fell onto Mahalsapathi's lap. Mahalsapathi cried at this heartbreaking incident. Seeing Mahalsapathi weeping like a small child, people flocked around and began to mourn. Within seconds the news spread all over Shirdi.

People who disliked Baba vociferously demanded, "The corpse should not be kept in the village for so long. It should be buried immediately." Mahalsapathi did not agree with this and brushed their words aside saying, "Baba said that He would return in three days. Till then no one should do anything with this body." Facing all opposition he safeguarded the body for three days. Devotees offered prayers throughout the three days. After three days passed, Baba entered the body in the early hours of the morning. Devotees were happy seeing this and danced in ecstasy like the *pramadhas*.

To prove to the world that He was not the body as they believed, but that He was *paramathma*, Baba, who is consciousness Himself, left His body, which was inert and lifeless, for three days and reentered it. Thus, Baba taught practically that body and *athma*, the **kshethra**[294] and **kshethragna**[295] are different from each other. Thus, giving up the body and reentering it, is an easy task for Baba.

As a result, whenever Baba ailed, devotees would weep thinking that He may give up His body. Baba would mercifully say that His ailment would be cured. As foretold, He would recover soon. At that time fatigue, fear, discouragement, or distress were not seen in Him. There was no change in His equipoise. Very rarely would He prepare medicine for His disease. Once Baba suffered from country sore eyes. Baba pounded black pepper and mixed it with water to make small balls. He placed the balls in both eyes and bandaged them. It vanished with this treatment. During another occasion, Baba took senna-pods for purgings. This took place occasionally.

In 1916, a devotee named Ramachandra Patil became seriously ill. He tried all remedies, but found no relief. Everyone thought that he would surely die. One night Baba

---

[294] Body.

[295] The soul.

appeared near his cot and said, "Child, are you afraid? Why fear when I am here? Your death has been averted. You need not be anxious now. But, I am afraid of Thathya. He is to pass away on Vijaya Dashimi of 1918. No one knows about this. They will be scared if they come to know of it. Do not divulge this to anyone." Saying this, He disappeared. As foretold by Baba, he became well soon.

Baba once promised Bhaijabai, mother of Thathya that "As long as I am here there is no need to worry about Thathya. I will sacrifice My life for his and protect him." To keep up his promise, it appears Baba decided to give up His body instead of Thathya's on Vijaya Dashimi of 1918. This was indicated by Baba in a subtle manner on Vijaya Dashimi of 1916.

On every Vijaya Dashimi, they celebrate a festival named 'Seemollanghan'. Seemollanghan was a festival, in which people worshipped the '*shami*' tree which was located in the out skirts of the village. In 1916, people flocked in the Masjid for this purpose. They sang *bhajans*, went along with Baba to the out skirts of the village, and worshipped the *shami* tree. They offered worship to Baba too, and returned happily. They exchanged *shami* leaves and forgot all differences. Suddenly, Baba became wild. There was no end to His fury. At that time everyone was afraid even to think of Baba. Even intimate devotees trembled in fear to go near Him. Baba was never so furious. In that irascibility, He took off His clothes and threw them in the *dhuni*. With a frenzied laughter He stood stark naked like *kala Rudra*.

At that time the *satka* in His hand appeared like the trident of Rudra. No one approached Him. Many took to their heels. Baba roared, "Oh foolish ones! Through all these days you abused Me, calling Me a Muslim. Now open your eyes, have a look and decide finally whether I am a Muslim or a

Hindu?" Seeing Baba's ferocious and nude body everyone was in a flutter of fear, in a similar manner as insects would be, at the time of destruction. No one went close to Him. An old devotee named Bhagoji gave up hopes of living and approached Baba. He took off the cloth wrapped on himself and tied it around Baba's waist. Baba did not prevent him from doing so or even say anything to him. Taking the opportunity he said, " Baba! Why do You assume such a ferocious form while all are rejoicing, on this auspicious Seemollanghan day? Why don't You have pity on us?" Without cooling down, Baba spoke in the same ferocious tone, "Today is My true Seemollanghan day." No one understood the actual meaning of these words. Baba averted Thathya's death and hinted that He would leave His body in a very subtle way.

Devotees doubted whether the Chavadi procession, *pooja* and *arathi* would take place on that day. After sometime, Baba calmed down, wore His clothes and sat on His seat as usual. Later all the programs were conducted as usual.

In 1917, Gali Sharada Devi who was born by Baba's grace came to Baba. She was twenty-nine then. She prayed to Baba, "Baba, I am growing old, when can I do *sadhana*? Kindly give me *manthropadesh*." Baba acted as if He had heard nothing.

Once again she sought opportunity to go to Him. She prostrated and asked, "Baba, kindly give me *manthropadesh* so that I may gain peace of mind." Baba got angry. He said, "You always cry for *upadesh*. What you have is more than enough. Get out!" So saying, He kicked her.

Unable to comprehend that it was a mark of grace, feeling that Baba had insulted her, she lied down under a tree crying, without even taking food. That night Baba who is all-compassionate came to her. He woke her up and said, "Child,

you have not eaten anything from morning. Come with Me," and He took her to Lendibagh. They both sat under a tree there.

Baba said, "Child, I will now tell you a secret." Eager that He would give her *manthropadesh*, she said, "Baba, please tell." Baba said, "Child, being cross with Me, you have not eaten anything since morning. I will give you food first and then tell you." Baba stretched His right hand and said, "**Bhagawan Bhala Karega**[296]." Immediately two *chapathis* and a piece of *kowa* appeared in His hands. That was *prasad* out of sheer will. He gave it to her, asking her to eat it. She ate them and said, "Baba, there is no water here. Shall we go to the Dwarakamayi?" Baba once again stretched His hand. This time a mud pot containing water appeared. She was amazed by this. She drank the water and rejoiced at her fortune.

Later Baba said, "Child, promise to My feet that you will not disclose what I say now, to anyone." She touched Baba's feet and said, "Your feet are a witness to it, Baba, I shall not divulge it." Baba said, "Child, with this same name 'Sai Baba', I shall once again incarnate in Andhra Pradesh. You will come to Me, then. You will be with Me and I shall give you the supreme joy."

She said, "It is my fortune, Baba." Baba said, "All these devotees, who are present now, will not see My second incarnation. That is why I am not telling them about this. Since you will live long and see Me, I have told you." She questioned, "Should I never disclose this to anyone?" Baba said, "**Samai ke liye nireekshan karo**[297]."

Later He said, "Child, you are bound to face many difficulties in the coming future. I will protect you from all

---

[296] God will do good.

[297] Wait for the suitable time.

the calamities. Keep this with you as a talisman." So saying, He tore a piece of *kafni* and gave it to her. He also said, "Now you need not come to Shirdi often." Baba began to lay the foundations for the relinquishment of His body.

As mentioned earlier, Baba began to make all arrangements necessary for His demise. Once it so happened that a great devotee named Booty, a millionaire and Shyama were sleeping together. He had a dream. Baba appeared and said, build a wada in Shirdi with a temple in the center. I shall come and stay there. We all will live happily there."

Booty woke up happily after the dream. By then Shyama already woke up and was crying. Booty asked him the reason for his sadness. He said, "What can I say? Baba appeared in my dream and asked me to have a wada constructed at Shirdi with a temple in the center. I am a poor man, how will I accomplish this. Anyway with Baba's grace I can do it."

Booty was astonished listening to this. He said, "Shyama, what a wonder is this? I too had a similar dream. Baba appeared and told me to have such a wada constructed. It appears to me that Baba is teaching me that if I do not want to accomplish this job out of ego and pride of wealth, He can get it done through Shyama, who is a poor man. What ever it may be let us go and ask Baba about it." They both proceeded to Baba and when asked Baba said, "Do as told in the dream. Whatever happens, happens for the best."

As they got Baba's permission, they drew up a blue print for the building. The plan was shown to Baba. Baba approved of it. Booty, with the help of Shyama and Dixit, began the construction work. Baba occasionally suggested improvements while on His way to Lendibagh.

Once Shyama came to Baba and said, "Baba, Booty desires to install an idol of Lord Krishna on a platform in the center of the wada, on the ground floor. What is Your opinion

about this?" Baba said, "Shyama, why are you in such a hurry? Let the building be constructed first. Later we all can stay in it happily." The construction went on smoothly.

During these days, Hemadpanth came to Shirdi. One day, Hemadpanth, Baba, Shyama, Thathya and a few others had their meal together. It was a blissful day. Later Baba gave Hemadpanth a glass of butter-milk and asked him to drink it. As Baba forced him, he took a little of it. Observing this Baba said, "I know your condition. In spite of the uneasiness, drink it all, since you won't get such opportunities here after." He could not comprehend the meaning behind Baba's words then. In this way Baba alluded about His passing away.

The construction of the building was almost coming to an end. It was 1918; a few months passed by. A person named Uddavesh Bhuva came for Baba's *darshan*. He used to visit Shirdi once in a fortnight. This time Baba said, "Child, now you need not take the trouble to come to Shirdi. I will be with you from now onwards. See Me wherever you are."

When a devotee named Chandra Bai came to Baba, He said, "Mother, the old man will be buried. But I will always be present." She could not understand what Baba meant. In Baba's view, the old man was the body. Baba declared in a subtle way that though the body would be buried, He, being the *paramathma* would always remain.

As predicted by Baba, Thathya fell ill in the month of *Ashwija* in 1918. Ramachandra Patil who knew about this through Baba, was worried about Thathya. Thathya's health deteriorated. He was bedridden and could not even come for Baba's *darshan*. Baba too, was afflicted with fever. Baba's health too, deteriorated quickly day by day.

In spite of His bad health, Baba would go to beg alms with the help of a few devotees. Once, when Baba went out

for the same, Madhav Fhasle began to clean the Masjid. While he was cleaning the place where Baba sat, he found Baba's brick there. He held it in his hand lest dust settled on it and resumed to sweep. Unfortunately the brick slipped from his hand and fell down breaking into two pieces. He suffered terrible agony seeing this. He was even afraid that Baba would beat him for breaking His dearest brick.

Meanwhile, Baba walked in. He took the pieces into His hand. He did not say a word to Fhasle. He did not get angry either. He held the pieces very gently in His hands and said, "Child, it is not the brick but My fate that has been broken into pieces. It was My life long companion. I always rendered My duties with its help. This indicates that My *karma* has come to an end."

As Vijaya Dashimi approached, Thathya's health worsened. He began to plead to his fellow devotees to take him to Baba at least once. Even Baba had a high temperature. When the desire of Thathya was conveyed to Baba, Baba agreed to have him brought. Baba would send *udi* to Thathya everyday.

Some devotees brought Thathya to Baba. Baba made him sit next to Himself and gave him a pillow to lean on against the wall. Thathya leaned against it and somehow managed to sit. Baba got some pudding and helped him drink it. Seeing this scene, everyone began to cry. After he drank the pudding, with motherly love Baba wiped Thathya's lips with His upper garment and questioned with His eyebrows, "How do you feel now?" Though Baba was in a similar condition, He took great care of Thathya. Moved by this, Thathya began to sob. Crying out, "Baba! Baba!" he fell on Baba's lap.

Devotees could not control their tears. They all wailed loudly at a time. Baba smiled in despair. Applying *udi* on

Thathya's forehead, He said, "Thathya, grieve no more. Two vehicles had come for the two of us, initially. I have decided not to take you along, right now. So I sent back your vehicle. Presently, I am going alone. Now you may go home. You will become well very soon."

The sorrow of the devotees doubled listening to these words of Baba. No matter how hard they tried, they could not stop their tears. Booty worried that Baba would leave His body before stepping into the new building. Devotees were grief stricken. In the last days Baba made Vaze read '*Rama Vijayam*' which appeases the God of death. He read it for seven days. Later he read it for the second time for three consecutive days. Then again he read it for three days and was exhausted. Baba then gave him leave.

Baba's condition worsened every moment. Baba stopped collecting alms and remained in the Masjid. However, daily activities like *pooja*, *arathi* etc. went on as usual. Baba said that these activities should not be stopped under any circumstances.

Four days before Vijaya Dashimi, Baba said to Mrs. Nandu Marwadi, "Mother, I will not stay at Dwarakamayi or Chavadi anymore. Oil merchants are irritating Me. I will move to **Booty wada**[298]. Great people will serve Me there. Brahmins will come and stay with Me." No one understood those words. Moreover, they thought that Baba would recover and live in Booty wada. But Baba's plan was different.

What Baba said about oil merchants was not regarding the oil merchants of Shirdi. There is a great inner meaning in this. Oil is a greasy substance. Truly speaking, attachment towards the worldly pleasures is grease. This is the significance

---

[298] A building built by Booty, the present Samadhi Mandir where Baba's body is interred.

of oil. The person who has attachment to the worldly pleasures is the oil merchant mentioned by Baba. All such people are oil merchants.

From the time Baba's glory spread, thousands of people came to Him to obtain sensual pleasures. People came to Him for money, children, job, marriages, health, and other such things. But, how many of them said, "Lord, we want You alone" and gave up everything for Him? Truly, out of so many people only Upasini Baba came to Him for this purpose. After Him, Mahalsapathi's name can be listed. Therefore, Baba was irritated with such people who were attached to the world.

On October 3rd, 1918, Purandhare came to Baba. Baba said, "Child, I will go first and you will follow next." Baba gave him *udi prasad* and sent him back. He sent him away because; he loved Baba a great deal and looked upon Him as the five *pranas* (vital airs) of his body. So, Baba sent him away, fearing his reaction at the time of His $samadhi_b$. While sending him away with the *udi*, He said, "Not only Me, from now, My $samadhi_c$ too will speak. My bones too will talk. My name too will respond." Since Baba always talked thus, he did not pay much attention to these words. With Baba's permission he went away.

Baba summoned a Muslim devotee named Khasim. Giving him Rs. 200/- He said, "Give this money to Shamshuddin Miya, a fakir of Aurangabad. Ask him to conduct **Moloud**[299], **khawali**[300] and **nyas**[301] on My behalf. Later go to a fakir named Bannemiya. Place the garland, which I give you around his neck and tell him - Allah is taking away the light, which he has lit. His grace is such." So

---

[299] Bhajans related to Prophet Mohammed and saints.

[300] Devotional songs related to God.

[301] Poor feeding in the name of any saint.

saying, Baba gave him a garland of crysanthemums and sent him along with another devotee named Chota Khan.

On reaching Aurangabad station, a fakir named Shamshuddin came to the train and enquired, "Who is the one who has come from Sai Baba?" "How did he know about our coming," they wondered. They realised that all that was Baba's *leela*. They narrated what Baba told them and gave him the amount. Shamshuddin conducted all the activities on the same day. By the time they were finished, it was nightfall. On the next day, the three of them went to a *yogi* named Bannemiya.

When they reached him, he was in a *yogic* posture. He stretched one hand towards the sky and another towards the earth and sat still staring at the sky without a wink. Some devotees who had come from Arabia were seated there. No one had the courage to approach him or speak to him. People around said that he would become furious and pounce on them if anyone tried to disturb him. As a result the trio had to wait for more than an hour. Finally they got disgusted and began to invoke Baba. Finally Chota Khan garlanded him with the crysanthemum garland given by Baba. Within a second Bannemiya came back to the external consciousness. They conveyed Baba's message to him–Allah is taking away the light, which he has lit. His grace is such." Listening to these words, he stared into the sky and wept. In this fashion, Baba declared the fact that He was going to take *samadhi*.

Baba's health deteriorated. The news that Baba was going to leave His body spread far and wide. Devotees did *paarayana* of various epics and performed distribution of food, offered *pooja* and *abhishek* for the sake of Baba's health. Just before Vijaya Dashimi Baba's health showed signs of improvement. Devotees felt that now Baba's health would become better.

As a result, Nana Saheb Nimonkar planned to pay a visit to his hometown, because his daughter-in-law was pregnant and ready to deliver. As his help was required there, he went to Baba in order to seek His permission. Baba said, "Oh Nana! Do not go anywhere now. Bury Me and then go." As Shyama knew Nimonkar's situation he intervened and said, "Baba, he has got urgent work to attend to, kindly permit him to go." Baba became furious and said, "Oh Shyama! Are you planning to kill My son? Is he usurping your father's property? What is the problem if he remains here?" Turning to Nimonkar, He said, "Kaka, do not get agitated. Allah will definitely protect. Go only after My entombment."

Listening to these words devotees wept at the thought of separation from Baba. Then Baba said, addressing to all the devotees, "I am not dying. Truly speaking I have no birth or death. I only wear and give up bodies. Eight years after giving up this body, I shall take up a new one. Eight years after *samadhi*[b] I will incarnate again to distribute what is cooked now."

Before Vijaya Dashimi Baba observed silence for a long period. Devotees arrived in large numbers for Baba's *darshan* on Vijaya Dashimi. As the noon *arathi* commenced, the hearts of the devotees became heavy with grief. As tears rolled down their cheeks, they offered, with choked voices, the *arathi*, to which, the tears of devotees was the true camphor.

As the time for the departure was nearing, Baba forced Dixit, Booty, Shyama and others to go for lunch. They were not willing to leave Baba. As they could not disobey Baba's command, they somehow hardened their hearts and went to their lodges. As per Baba's command, all the devotees went for lunch. Lakshmi Bai Shinde, Bhagoji, Bala Shimpe, Kaka Saheb Nimonkar and Bhayyaji Patil remained with Baba.

Baba called Lakshmi Bai, who offered Him alms everyday. He gave her five rupees first and four rupees later. Five types and then four types of devotees are mentioned in the eleventh chapter of *Bhagawatha*. Therefore, they thought that these nine rupees are symbolic of the nine types of devotion. Some thought that it is the *dakshina* offered during *Seemollanghan* (*samadhi*$_b$ time).

Receiving those rupees, Lakshmi Bai wept like a small child. Seeing that scene everyone began to cry. Baba finally said, "This Masjid isn't good for Me. Oil merchants have troubled Me. If you take Me to Booty wada, I will be all right and everyone will be happy." So saying, He rested on Bayyaji Patil's lap and breathed His last. It was 2.30 P.M. then. Though it was Vijaya Dashimi day, *Ekadashi* had already started. The date was 15-10-1918.

Devotees, who were already apprehensive, yelled out in grief the moment they saw Baba falling down. Fearing the worst Bhagoji observed Baba's breath. The breath stopped totally. Realising that Baba left His mortal coil, Bhagoji cried loudly and told this to Nimonkar. Nimonkar brought some *thulasi* water and poured it in Baba's mouth. It came out. Then he cried out loudly, 'Oh Deva!' as his heart bursted. Lord Sai, who was ever engaged in protecting the distressed, immediately opened His eyes and said, "Ah!" So saying, He immediately closed His eyes. After that He never opened His eyelids.

Even in the last minute He proved His statement – call Me 'Sai', from the depth of your heart and I shall respond saying, 'Oye!'

The news about Baba's attainment of *samadhi*$_b$ spread within seconds in the village of Shirdi. Children, adults, old ones, men, women all came in mobs to the Masjid. The land of Shirdi was bathed in the tears shed by the devotees. Shirdi

was filled with the tears of grief and wails. Unable to bear the news many devotees fainted on hearing it.

On one side devotees were grieving, while on the other side some people began to argue about the religious custom to be followed in performing the final rites. The Muslims were on one side and the Hindus on the other. Mohammedan's said that the body should be interred in an open space and a tomb built over it. But, Hindus did not agree to this. They argued that Baba should be entombed in the Booty wada. Their argument went on for hours together. Assuming Baba to be dead from the worldly point of view, Bapu Saheb Jog did not perform the *pooja* or *arathi* that evening.

On the next morning Baba appeared in Lakshman Mama Joshi's dream. This person was Shyama's maternal uncle. Baba drew him by his hand and said, "Joshi, get up quickly. Bapu Saheb and others think that I am dead and are not offering Me *arathi.* You come and offer the *arathi.*" He got up, took bath, and went to the Masjid with the *pooja* materials. Muslims protested that he should not perform *pooja* in the Hindu style. He did not pay heed to them and performed the *pooja* and *arathi* as usual. By this, the ignorance of Bapu Saheb Jog vanished and he realised his mistake.

Baba was not an ordinary man. Jog felt sad that in spite of experiencing Baba's *leelas* and glory for so many years, he could not comprehend Baba's true nature. He resumed offering the afternoon *arathi* as usual. No one proposed a solution that was satisfactory to all regarding the interring of Baba's body.

On the next day Amir Bhai of Bombay and the Mamlathdhar of Kopargaon arrived. People, divided into two parties, began to argue over this point. A general plebiscite was held as a final step. People who wanted to inter Baba's body in the wada secured double the number of votes than their opposition. Even then the Muslims did not agree to this.

They wanted the permission of Collector to be secured. Kaka Saheb was ready to go to Ahmednagar to obtain the permission. Meanwhile, Lord Sai who is the Lord of all hearts changed all their minds. Everyone now unanimously voted for the proposal. Devotees took Baba's body in a procession to the Booty wada. Baba's body was interred in the place reserved for installing the idol of Muralidhar. Thus, Baba's words, that He would move to Booty wada proved to be true.

Some say that Baba, who occupied the place of Muralidhar, was Muralidhar indeed. Some say that Baba was an incarnation of Datha. Depending on their own experiences with Baba, they assume Him to be Shiva, Rama, Devi, Maruthi, Ganapathi, Shree Pada Srivallabha, Shree Narasimha Saraswathi Swami, Akkalkot Swami Samartha, Manik Prabhu Maharaj, Samartha Ramadas etc. By attributing the names of various *Avathars* such as Muralidhar, Rama, Shiva, Maruthi or Devi, to Baba, we are, in a way, limiting Him. Truly speaking Baba is the formless, attributeless *parabrahma* who is existence, wisdom, and bliss. All the deities, saints and noblemen are the waves of the supreme soul. In reality, Baba who is *paramathma* is beyond all the deities.

Booty wada became the *samadhi mandir* of Baba. It became a divine and holy shrine. Bala Saheb Bhate and Upasini Baba duly performed all the obsequies of Baba. All this was done to satisfy the devotees from a worldly point of view.

At this time a great devotee of Baba, Santh Dasganu Maharaj was performing the *kirthan* at a village. That night Baba appeared in His dream and said, "Ganu, are you still sleeping? Come on get up. The Masjid has collapsed. I have left. Come along with your disciples to Shirdi and cover My *samadhi* with a shawl. Perform the *nama sapthaham*." So saying, Baba vanished.

Dasganu got up startled, he told everyone about it weeping. He immediately rushed to Shirdi. By then everything had finished. Unable to bear the separation from his most beloved Lord, he wept like a child crying out, "Baba! Baba!" With a heavy heart, he performed *pooja* to Baba's *samadhi*$_c$ and covered it with a shawl as instructed by Baba. Along with his disciples and other devotees he conducted the *nama sapthaham.*

Though Baba left His physical body, He is omnipresent. Thousands of devotees visit His *samadhi*$_c$ everyday and get ameliorated with His divine benediction and mercy. Though His body, which is *prakrithi* merged in the *prakrithi,* Lord Sai who is *paramathma* is always present with us as the *athma.* It is enough if we comprehend this. Those who assume Baba to be a man, three and a half cubits tall, have not understood Him at all. Lord Sai is the formless, attributeless form of the supreme effulgence. This *paramathma* is **avinashi**[302]. Therefore, He is present then, now and forever. For the establishment of *dharma* and protection of devotees, He takes up and gives up bodies again and again. Thus, the Lord uplifts the world and is still doing so.

After Baba attained *mahasamadhi*, His devotees were grief stricken. The condition of the intimate devotees was inexplicable. His important *sevak* Abdullah was worried every moment about it. He began to spend a lot of time sitting near the *samadhi*$_c$, overcome with grief. One day Baba physically appeared in front of him and said, "Abdullah, *samadhi*$_b$ is for the body, but, who can actually bury Me? I am eternal. I will incarnate in Andhra after eight years." So saying, Baba vanished into thin air. With these words Abdullah was consoled.

---

[302] Without decline or extinction.

Baba told Dixit, Gali Sharada Devi, Abdullah and a few others, "I will reincarnate in Andhra after eight years after My *samadhi*$_b$." As promised, eight years after attaining *samadhi*$_b$ in 1918, i.e. on the 23rd of November, 1926, He incarnated as Lord Sathya Sai in Puttaparthi, a village in Ananthapur District in Andhra Pradesh.

That Shirdi Sai is Sathya Sai of today. As predicted He came down once again. He is yet to come once again as Prema Sai at Guna Parthi in Mandhya District in Karnataka. May all realise the unity among these divine incarnations and be liberated enjoying their *darshan, sparshan, sambhashan*, blessings, and grace!

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 32
"REINCARNATION"

The concept of the incarnation is a great Philosophy in the Hindu religion. All the *Vedas, Shasthras, Puranas* and *Ithihasas* proclaim in unison that the Lord comes down in a human form on to earth in order to restore *dharma*. The Lord proclaimed thus in the *Bhagawad Geetha* : -

"YADA YADA HI DHARMASYA
GLANIRBHAVATHI BHARATHA

ABHYUTHANA MADHARMASYA
THADATHMANAM SRUJAMYAHAM"

I manifest Myself whenever *dharma* is on its decline and **adharma**[303] is on the rise. In the present *kaliyuga*, *adharma* is flourishing. Attracted by the Western culture, Bharathiyas are giving up their own divine and eternal culture. Becoming slaves to the six vices, they are behaving like animals.

During such a calamity, the Lord incarnated as Sai Baba at Shirdi for the elevation of the world and *dharma*. As it is said, '*DAIVAM MANUSHA ROOPENA*' Lord came in a human form. Shirdi became the stage for His mission of restoration of *dharma*.

During the *Puranic* age Lord Shiva gave boons to Sage Bharadwaja. As a result of this Lord` incarnated as Shirdi Baba. He began the restoration of *dharma* and left His mortal coil on the 15th of October, 1918 at 2.30 P.M. To complete the task He had to come back and He informed this to a few devotees.

---

[303] Unrighteousness.

Baba said to His intimate devotee Hari Seetharam Dixit, "Dixit, eight years after leaving My body, I will come again." Dixit misunderstood this and wrote down in his diary that He would come back as a lad of eight. This diary can even be found today.

Once Baba took Gali Sharada Devi to the Lendibagh and told her that He would come back after eight years and that she would enjoy His proximity. This is published in her book known as '*Sweeya Charithra*'. A great devotee and writer, B.V. Narasimha Swami in one of his books mentioned– Baba will come a few times with the same name for restoration of *dharma*. Though the evidences appear minute they are entirely true.

As foretold, eight years after attaining *samadhi*$_b$ (1918), He incarnated in Puttaparthi, a village in Ananthapur District of Andhra Pradesh to a pious couple named Pedda Venkama Raju and Eshwaramba, who belonged to the Rathnakaram family of the solar dynasty.

He incarnated on the 23rd of November, 1926. It was Akshayanama year, the month of Karthika, *tithi* was bahula thadiya, the day was Monday and the star was ardra. He incarnated in the early hours of Karthika Somavar, which is a favourite day to Lord Shiva. He has a Srivathsa mole on His chest and a mole on His left cheek, which are considered as characteristic features of an incarnation.

His parents named Him 'Sathyanarayana'. Lord Sai who incarnated as Sathyanarayana performed many *leelas* right from His childhood. No one, including His parents, could comprehend His nature. They took Him to exorcists thinking that evil spirits possessed him. But all that was in vain.

Once, Baba decided not to hide His avatharhood any longer and on the 28th of May, 1940, He called everyone

towards Him and gave them sugar candy and flowers. All these were materialised by a mere wave of His hand. Enjoying these miracles people invited Pedda Venkama Raju to join them and share the joy. Seeing all this Pedda Venkama Raju became furious. He approached Baba with a thick stick with the intention of beating Him. He questioned in a fury, "Who are You? Are You God, devil or a mad man?"

Baba got up from His seat unperturbed and said in a serious tone, "I am Sai Baba. I belong to the Apasthamba Suthra and Bharadwaja Gothra. Venkavadhootha of your lineage prayed that I should be born in your family. Heeding to those prayers, I have come. I have come to ward off all your difficulties and elevate you all." Venkama Raju was perplexed and asked, "What do You want us to do now?" Baba replied, "Worship Me on every Thursday. Keep your houses clean and worship Me with unsullied hearts. You will be ameliorated."

From then on, He declared that He was Sai Baba. To this name, the word 'Sathya' from His former name 'Sathyanarayana' was attached as a prefix and He became famous as 'Sathya Sai Baba'.

He began to declare His divinity through various *leelas* and *mahimas*. He is restoring *dharma* by making the whole world follow ancient *dharma*. The Sages in their **Naadi texts**[304] have written a great deal about this fully empowered incarnation. The majesty of this incarnation is mentioned in detail in the *Shuka Naadi*, *Bhrugu Naadi*, *Brahma Naadi* and other such *Naadi* texts.

Even in the *Mahabharatha* it is mentioned about the advent of Baba. When the Pandavas went in exile, Sage

---

[304] Predictions of sages, which contain the details of the past, present and future of everyone.

Markandeya came to them and related to them what Lord Vishnu told him – "Lord Vishnu, who is the organisor of this entire creation will manifest Himself in *Kaliyuga*, when *adharma* flourishes, in order to restore *dharma* and establish the golden age. To establish peace and protect morality, in a form, which is beyond our imagination, He manifests Himself in a human family. In the *Kaliyuga*, which is full of sin, He incarnates in a red form in the Southern part of India.

This incarnation will have great powers and wisdom. All worldly things required for the accomplishment of this divine task are materialised at His own will. He will gain victory by the power of good virtue. He will restore peace in the world. He will start a new era called 'Sathya' and move about with people who have spiritual wealth. Adored by such people He will move around the whole world. People will follow Him and attain peace and prosperity. People will once again participate in religious activities. Temples and centres, which teach about *Brahma* will be seen all over. *Ashrams* will be filled with truthful people. Kings will rule their kingdoms in a righteous manner. This incarnation will become very famous."

Jesus too, mentioned about Baba's incarnation in the bible. The advent of this incarnation is alluded to in the 19th chapter, versus 11, 12, 13, 14, and 15.

Zoarashtra, founder of Zoarashtrianism too, mentioned in his book that a fully empowered incarnation with the name 'Rasthi' (truth or sathya) would come on earth.

Prophet Mohammed, founder of the Islam religion declared about this incarnation in his discourses. Seven hundred years after his demise, his disciples got his discourses published into twenty five volumes under the title 'Ocean of Light'. This book has had fourteen editions so far. The thirteenth book has an Arabic title which means 'a

great teacher who has promised' (advisor). Three hundred identifications of this incarnation are given in it very clearly.

Once a man asked Mohammed, "Are you Lord of the Universe?" Mohammed replied, "No, not me. Those who come down from above as God's messengers are not as powerful as He is. He alone is Lord of the universe. The prophets who have come so far are not as powerful as He is. As they had no powers they were killed by the people. But no power can kill or win over this Master."

His disciples questioned him, "How can one recognise this great guru?" Mohammed replied, "He is

1. Lord of the universe.
2. Lord of time.
3. The Supreme Being.
4. The essence of divinity on earth.
5. God who advises through conversations.

By the time of His advent, man will be totally deteriorated. As a result, people will not be able to recognise Him. Very few can recognise Him. Christians and members of other religions will recognise Him. But, Muslims being shallow cannot recognise Him.

Do not be deceived by people who declare that they are the masters of the world. If you want to recognise Him, remember these features –

1. He will have a mole on His left cheek.
2. He will have a lot of hair.
3. He will have a broad forehead, which is puffed up.
4. He will have a little nose, which is bulging, in the center.

5. He will have a gap in between the front teeth of the upper row.
6. He will have no beard.
7. His clothes will appear like flame.
8. His face will appear like copper sometimes and sometimes like gold. Sometimes it appears black and at other times it shines like the moon.
9. His body will be small with a big stomach.
10. His feet will resemble those of a young woman.
11. By birth He will know the teachings of all religions.
12. He will have the knowledge of the world and science right from when time began.
13. Ask God for anything and He shall give it to you.
14. All the wealth of the world will be at His feet.
15. He will give to everyone gifts that are light in weight.
16. He will move amongst the devotees and touch their heads with His hands.
17. Every heart that sees Him, will rejoice.
18. He will wear two clothes.
19. His devotees will look at Him stretching their necks.
20. He will live for 95 or 96 years on this earth.
21. In the last twenty years He will become the Emperor of the world.
22. By this time two thirds of the population will believe in Him.
23. Muslims will come to know about Him in the last nine years.
24. His devotees will wear *vibhuthi* or *kumkum*.
25. At that time you will try to reach Him but, in vain.
26. He will live on a mountain.

27. His devotees will gather under a tree.
28. His building will be square shaped.
29. He will bestow wisdom to the world and bring peace to it.
30. He will take out things from His hands and mouth (lingams).
31. During this time you all will be spending a lot of money on Masjids and none of you will go to worship Him.
32. You will have the Quran bound beautifully but will be unable to comprehend its meaning.
33. He being the Lord of the universe will teach the truth."

In this way three hundred indications were given. All these can be best applied to Bhagawan Shree Sathya Sai Baba.

Not only this, even Aurobindo too, eulogised this incarnation. This Maharshi, with his infinite *yogic* power entered into absolute solitude and performed severe *sadhana* from 1923 to 1926 praying to the Lord to incarnate for the upliftment of the world. The will of great souls will never be wasted.

On the 24th of November, 1926, he came out of his penance and called a meeting. He said, "Lord Krishna descended on earth yesterday. This infinite divine power will divert human feelings towards the *para*. He shall light the divine infinite light in every heart. People throughout the world can listen to His divine voice from all corners." Everyone rejoiced listening to these words. Aurobindo has mentioned these, clearly in his autobiography. That day was declared as Vijaya Dashimi of his *ashram* life.

Later he said, "My penance has borne fruit. In order to fulfill my desire, God has descended. Now, I have nothing else to do." He handed over all the responsibilities of the *ashram* to a foreign lady named 'Mother'. He took up the vow of silence and left his mortal coil on 24-12-1950.

Thus many saints, yogis and great souls have eulogised the glory of this *avathar*. Ignorant people cannot realise Him. Unable to realise Baba's nature, getting depraved with feelings of differences, ego, and jealousy, they think that their path is the best. Giving up such bad habits, developing true faith and by visiting the Lord, may all attain happiness of this world and the one above and have all desires satisfied.

[The above details can be read in more detail in the book 'Shirdi Sai – Sathya Sai' by the same author.]

As a result of the third boon given to Sage Bharadwaja by Lord Shiva, Baba is to manifest again at Guna Parthi, in Mandhya District in Karnataka. The form, He is going to manifest in has already been shown by Him. He gave a photograph of this incarnation to a devotee called Hislop.

The then Shirdi Sai Baba is the Sathya Sai Baba of today. The Sathya Sai Baba of today will be the Prema Sai Baba of tomorrow. May all people comprehend the secrets of these *avathars*, give up all doubts and have the *darshan* of Bhagawan Shree Sathya Sai Baba and be liberated! Have the *darshan* of Shirdi Sai of the past now at Parthi and be redeemed! Know that the *darshan* of Lord Sai confers liberation and hence achieve success by having the *darshan*.

[Seventh day's perusal ends]

Om Bhagawan Shree Sathya Sai Babaya Namaha

CHAPTER – 33
"BENEFITS OF READING"

Human birth is very difficult to obtain. Time is precious. Most precious is the time obtained in a human life. Life obtained during the lifetime of an incarnation is even greater. It will not be a fabrication in saying that those who waste such a divine and precious life forgetting the goal of life – the attainment of self realisation – are equal to animals.

Without God's grace no one can achieve anything. The grace of God can be obtained by perusing the life stories of devotees and yogis. If this is so, then who can describe the bounty of divine grace bestowed upon, when one reads the most sacred story of Sri Sathchithananda Sadguru Sainath, who is *yogeshwara* and beyond all deities?

Baba is not the one who helps us attain spiritual progress alone. He is the *Kamadhenu* who fulfills all worldly desires without delay. Once Baba said, "Until the devotees ask for what I wish to give them, I shall give them all that they ask for." Lord Sai is the *paramathma* who fulfills all the desires of the world and takes us towards the other world.

The life of Lord Sai is extremely sacred. His *leelas* are streams of ambrosia. In every *leela* of His, there is a *vedanthic* meaning, which is nectarine. By drinking this, one gets relieved of all difficulties and attains bliss. If anyone calls with devotion, 'Baba!' He immediately responds, "What! Did you call Me?" Lord Sai is the living God who responds to our call. We say 'Sai!' He says 'Oye!'

Those who read this epic or at least listen when someone is reading, with devotion and faith that Shirdi Sai of the past is Sathya Sai of the present age, will obtain the grace of all

deities, *saints*, *rishis*, *yogis*, great devotees, *sidhis*, *jnanis* and all such souls. They will receive Lord Sai's grace in its entirety and obtain all their heart felt desires.

With the grace of Lord Sai –

May all bad people turn good!
May all good people attain peace!
May all peaceful people be freed from bondages!
May all those who are free be liberated!
May those who are liberate help others attain liberation!

"May devotion towards Lord Sai shine forth in all the universes."

"May His divine and holy name be echoed in every atom!"

"Shree Sathchidananda Sadguru Sainath Maharaj Ki Jai."

C00ENG012601
SSSBPT
2564
Rs. 100